



The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, JULY 5, 1930

No. 10

Timely Special Collects

Authorized for use in the diocese of Colorado
by the Bishop Coadjutor

For the Lambeth Conference

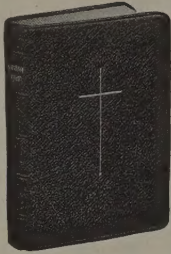
Ⓐ ALMIGHTY GOD, who art the Father of Lights and Fountain of Wisdom, we humbly implore Thy blessing upon the Lambeth Conference (about to be) gathered together in Thy Name. Vouchsafe to the Bishops of Thy flock there assembled the constant assistance of Thy Holy Spirit; guard, guide, and govern them in their work; direct and prosper all their consultations, and further them with Thy continual help; that the Faith once delivered to the saints, being surely maintained, Thy Church may be inspired to go forth as a mighty host, ministering to the souls of men everywhere and extending Thy kingdom to the uttermost parts of the earth, through Jesus Christ our Lord. Amen.

For the Church in Russia

Ⓐ GOD, our refuge and strength, who art a very present help in time of trouble, have mercy, we beseech Thee, upon the Church in Russia, in this her hour of need. Turn the hearts and minds of her persecutors into the way of righteousness and truth; give comfort and courage, strength and patience to all who suffer for Thee and Thy righteousness. And grant to Thy faithful people pardon and peace that, being cleansed for all our sins, we may serve Thee with a quiet mind, through Jesus Christ our Lord. Amen.

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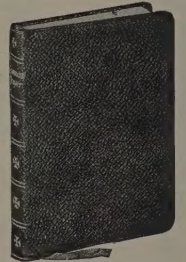
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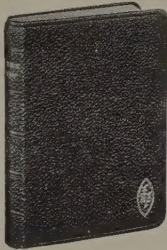


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MOREHOUSE PUBLISHING CO., MILWAUKEE, WIS.

The Living Church

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VOL. LXXXIII

MILWAUKEE, WISCONSIN, JULY 5, 1930

No. 10

EDITORIALS & COMMENTS

Why Be Anglo-Catholics?

LAST week we briefly discussed the question, Shall we "Go to Rome"? In answering in the negative (without by any means exhausting all the reasons) we realize that we by no means gave a reason for the faith that is in us. Many of us are known as Anglo-Catholics; and though, like most common terms, this is not wholly satisfactory, it has so generally come into use that it would be trite to examine it too critically.

It is not meant as an exclusive term. Every member of the Catholic Church is, in some sense, a Catholic, and there might easily be a presumption that every Catholic of lineage implied by Anglo was an Anglo-Catholic. Yet in common parlance this definition is at once too broad and too limited. We have the phenomenon, in the Anglican Churches, that some, limiting their vision and their sympathies wholly, or largely, to incidents of the Reformation period, sympathize so exclusively with things that have grown out of that period, that, in common with their brethren of Germany and with non-Anglicans generally, they prefer to describe themselves as Protestants. We have no quarrel with them for that designation. Dr. Cummins, whose broad invitation to Anglo-Catholics to "go to Rome" we discussed last week, is a Protestant, and we should gain nothing by seeking to find another title for him. Whoever is possessed of sympathies and idiosyncrasies substantially like those of Dr. Cummins is a Protestant. Whoever is not, must obviously be described by some term implying a larger breadth. Thus there have come into use such terms as Broad Churchman and Modernist, generally applied to those Churchmen whose sympathies are largely with movements outside our own fold, but who, in varying degrees, desire to be inclusive in their sympathies; and Catholic Churchman or Anglo-Catholic, wherever the whole wealth of thought and devotion of the Catholic Church of all lands and all ages is accepted as within the scope of one's sympathies.

Now the Catholic Churchman, or the Anglo-Catholic, has established himself so tenaciously in most of the Churches of the Anglican communion that, practically, he has given color to our whole generation. Not many intelligent Churchmen today would admit of sympathies exclusively with Protestantism. The Prot-

estant movement as a phase of Church history is, of course, entitled to the same degree of sympathy that Churchmen give to other movements within the long history of the Church; but to Catholic Churchmen it can never have any wider significance than any other such movement.

WE are Catholics, then, because we cannot subscribe to the narrow outlook of Churchmen who are interested in only one phase of Church history, and have no sympathies beyond that. Whatever has been tried out in any part of the Church and has proved helpful to souls somewhere would come to us with a presumption in its favor. This does not mean that whatever has been used in some corner of the globe at some stage in human history would necessarily be found appropriate for introduction into our churches. Neither does it imply that we should throw our canon law to the winds and permit the introduction of any and every novelty that might be produced. It does mean that such adjectives as Roman, Eastern, Russian, Spanish, and the like, when used of practices or devotions that have somewhere commended themselves to devout people, would carry no suggestion of inappropriateness, much less of disloyalty, but rather a recommendation of having been tried out somewhere and found useful. When Dr. Cummins speaks of "Roman practices, ornaments, paraphernalia, and services," he assumes that the adjective is necessarily a condemnation of these several articles. To a Catholic Churchman—that is, we trust, to a normal Churchman—it is exactly the opposite. We do not recall ever having had the opportunity of dissecting a Roman paraphernalium, if that is the proper term for a single unit of the Roman "paraphernalia" that have aroused Dr. Cummins' ire. We write of that, therefore, a little in the dark, and subject to correction, and we grant that the Roman gobbelins might get us if we don't watch out and censor carefully the Roman "paraphernalia" that may be turned loose by some ardent Catholic somewhere. But Roman "practices, ornaments, and services" do not trouble us one little bit, seeing that we are Catholics and thus do not recognize that even those laudatory uses that had the sanction of the British parliament in the first year of Edward VI

have exhausted the possibilities for Christian worship. Roman uses and Poughkeepsie uses are all alike to us. Are they good uses, is what we ask. Do they help souls? Do they conduce to the honor of our Lord? Do they bear witness to the call to be saints that has, we think, never been repealed? In this spirit of inquiry we should even examine sympathetically a Poughkeepsie paraphernalium if it were sent to us charges prepaid, though we might ask for the indulgent presence of an expert in paraphernalia in fear that the pesky thing might explode before we could tie it up. But we should have no more innate prejudice against paraphernalia made in Rome than in Poughkeepsie. And how we can better express our Catholic sympathies we candidly do not know.

This breadth of sympathy is of the essence of the Catholic position. We shall, indeed, maintain at all times that the law of our own Church is always paramount, subject to the prior authority of the whole Catholic Church. And this prior authority is asserted by the Prayer Book itself when, in its preface, it declares that "It is a most invaluable part of that blessed liberty wherewith Christ hath made us free," that in His worship different forms and usages may without offence be allowed, *provided the substance of the Faith be kept entire.*" No doubt, in pursuance of this "blessed liberty" there has been some experimenting in "Roman" practices, ornaments, and services, if not in paraphernalia, and some of that experimenting may ultimately show that the Anglican has a mind of his own and will not necessarily absorb whatever has the Roman label; but the surest way to drive a sensitive soul, be he priest or layman, into the Roman fold, is to hold up constantly to him the fear that if he does not limit the exercise of his Catholic rights according to the judgment of the narrowest men and organizations in the Church, he will be accused of disloyalty and will be called "Romish." If only we had not closed the task of Prayer Book revision, we should ask that a new clause be added to the Litany:

"From the gibes and insults of narrow-minded men and their organizations and periodicals, Good Lord deliver us."

NO, there can be no Catholicity, Anglo- or Roman-, that limits the sympathies of its devotees into a narrow, single-track perspective. Romanism is not Catholicity and may be its very opposite. There are and always have been millions of Catholics who are not and never were Romans, and it is not the Roman part of the Church that has furnished the greater number of martyrdoms—the supreme test of a man's faith—in this twentieth century. If we Anglicans draw very largely upon Roman practices in the ceremonial of our churches, it is because of purely practical considerations: Protestantism left us with so bald a ceremonial that the enlightened modern mind revolts from it as tried in the balance and found wanting; while the ancient English uses, and the modern Oriental uses, are so much more elaborate than the modern Roman use, that most Anglicans feel the comparative simplicity of that use to be in its favor, and, being within the lawful liberty of Catholic practice, they have undoubtedly adhered, to some extent, to Roman precedents rather than to more elaborate ones. It is *not* because we recognize the Roman use as more "Catholic" than various other uses, ancient or modern, that Catholic Churchmen especially, and to a considerable extent all Churchmen, model their services largely on the historic Western use. A generation ago there was a considerable attempt made to restore historic English uses, and especially that of Sarum,

as the pattern for our present-day services; but the very attempt soon showed that the old Sarum use was so very much more elaborate than the modern Roman use that, unless we desired services in English much more elaborate than the Latin services in Roman churches, the Sarum use did not present a suitable guide. Hence it is perfectly true that Roman precedents are more and more followed in our churches. It is indeed arguable that this may tend to lead clergy-men or laymen to enter the Roman Church. On the other hand, if the teaching in any parish is sound, and if the real distinction between Anglican and Roman positions is taught, and the distinction between what is Catholic and what is Roman is made, this tendency will be entirely overcome. The real "Romanizers" in the Anglican Churches are those people and those organizations that constantly "oppose" things Catholic and that seek to make it impossible for true Catholics to lead a normal Christian life outside the Roman communion. Truly, an Anglican, and particularly an Anglican Catholic priest, ought to have enough moral stamina and intellectual acumen to be able to withstand the foolish cries of "Romish, Romish," that men like Dr. Cummins and those who preceded him have been uttering for at least two generations; but here and there, it is a matter of common experience, a man will succumb from time to time to this mental suggestion, and will surrender weakly to it. That is because, as psychologists say, we are what we are. But for one Anglo-Catholic who abandons Catholicity for Romanism, several thousands do not, in spite of all the "suggestions" that are offered to them; and God must be the ultimate arbiter between them.

As for those who so constantly seek to drive Anglo-Catholics away from their allegiance, we recognize that occasionally they will continue to be successful, as they have been in the past. For the rest of us, we recognize that when the Catholic Church in England came to the parting of the ways, and some followed the lead of the then Popes while others continued to adhere to the old Church of the land, there was right and there was wrong on both sides. The Church thoroughly needed a reformation and the reformation as thoroughly needed a Church. All that was four centuries ago, and it would be as sensible today for Americans to divide between partisans of the red rose and partisans of the white rose as it is to divide on issues of the Reformation. We have no intention of going back to evils that prevailed when, and because, the common people could not read. Our public schools and our private universities are a sufficient protection against "undoing the Reformation." A greater danger now is from propagandists who would destroy the Church that reformed itself. Against these we shall trust that the vast majority of Anglo-Catholics will stand firm, though no doubt some casualties must occur because we are what we are.

The Church has not ceased to be militant. It will not cease to be until we pass beyond the shadows and enter into the rest that is prepared for the people of God.

THE information, printed on another page, that one of our Chinese clergy, the Rev. Fung Mei-ts'en, priest of the district of Hankow, has received the crown of martyrdom, comes to us with mingled grief and triumph. "On Good Friday, after his capture" [by "reds"], says our news paragraph, "Mr. Ts'en wrote Bishop Roots that he was ready to die for his faith and that his heart was full of peace. Later came word that he had refused to leave his flock

A Martyr
of Today

to save his life, standing up boldly when the clergyman was asked for, and had been wantonly killed on Tuesday in Easter week." God grant him rest and peace, and bless him alike in his life and his death, to preach the gospel to his fellow countrymen. Once more, as so often in past ages of the Church, the blood of martyrs may be the seed of the Church.

INTRODUCING Mr. Donald A. Ivins, newly appointed advertising and circulation manager of THE LIVING CHURCH.

Mr. Ivins, who is a brother of the Bishop Coadjutor of Milwaukee, comes to us from Chicago with a considerable experience in these fields. He must, at the outset, give most of his time and endeavor to the advertising department, which must be largely built up for the good of the publication. By autumn he hopes to be ready to suggest some practical measures by which the circulation of THE LIVING CHURCH can be materially increased. In both these endeavors, the cooperation of our readers is invited. If we ask for assistance for institutions or movements in remote parts of the earth our FAMILY can be counted upon to help materially. Perhaps some of them may feel that strengthening the home base is also a useful thing to do. Especially, now, do we suggest that whoever is in a position to influence national advertising may, with mutual profit, send some of it to THE LIVING CHURCH. Later we shall suggest other possibilities of cooperation.

We shall hope that Mr. Ivins' plans may meet the approval of many intelligent Churchmen.

ACKNOWLEDGMENTS

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ANNUAL AUDIT OF RELIEF FUNDS

MR. FREDERIC COOK MOREHOUSE, Editor,
THE LIVING CHURCH,
Milwaukee, Wis.

Dear Sir:

WE have examined the records relative to the various relief funds collected through THE LIVING CHURCH and certify that the donations received for the period from June 1, 1929 to May 31, 1930, as published in THE LIVING CHURCH, amounting to \$9,258.46, were distributed in accordance with the published wishes of the donors, and the cancelled checks were produced to us in support of these disbursements.

No charge has been made for any expenses in connection with the handling of the funds.

The total amount collected and distributed for relief purposes as from November 1, 1914, is as under:

Total to May 31, 1929, as previously certified to	\$378,357.59
Amount certified to above	9,258.46
Total collected and distributed to May 31, 1930	\$387,616.05
Yours very truly,	
PRICE, WATERHOUSE & CO.	

TRANSCRIBING BRAILLE

A WIDESPREAD, unique, and increasingly important Red Cross service is the direct outcome of a three-year-old French boy having entered his father's harness shop to play one day in 1812. This shop was in the village of Coupvray, twenty-three miles from Paris. Being as inquisitive as all children at his age, the little Louis Braille picked up one of his father's sharp tools. His small fingers could not manage it; it slipped, putting out one of his eyes. Sympathetic inflammation set in, causing the loss of his other eye.

Although for the next forty years this man was to know what Helen Keller describes as "traveling trackless ways, stumbling at noonday as in the night," the accident was to make him the blind's greatest hero. Gutenberg gave the printed word to the world. Louis Braille was to make the blind see with their finger tips.

How he became great is a story of the complete devotion of his inventiveness to all those, like himself, who lived in darkness. When ten years old, Louis was sent to a school for the blind, encountering there not only a rich domain of literature, music, and mathematics, but also embossed Roman type which one could learn to read by feeling it with his fingers. At sixteen he worked out his own system of embossed letters and made a slate on which to write them. Later, while a professor in a school for the blind, he invented the present system of writing in raised dots, which is the standard printing for the sightless. The Braille characters—different groups of six small raised dots—made by pressing a sharp point upon stiff paper—have opened up to all who cannot see, the infinite worlds of music, literature, and education.

It was soon discovered that Braille's system was too expensive for commercial use. Even today \$20 worth of books in ordinary printing would cost \$200 if commercially produced in Braille. It was apparent that the blind would have to depend chiefly upon the patient, tedious, hour by hour labor of sympathetic people, using Braille slates or Braille writers, the latter resembling typewriters, and speedier than the slates.

As might have been predicted, the organization with the greatest number of volunteers in the United States and the world, the Red Cross, accepted the challenge of the 76,000 blind people in this country. In 1921 it assumed leadership of the work, assigning a Red Cross director of Braille to work with and through the Library of Congress. It created a simplified training course of ten lessons in Braille transcribing which can be learned by correspondence or personal instruction. Church women and their groups seeking an important leisure time project have become enthusiastic over Braille. Local Red Cross chapters have found it a service of great appeal to the public. A message from Red Cross Midwestern Area Headquarters, St. Louis, says that volunteer Braille transcribers are steadily on the job in chapters from Maine to California and Florida to Washington, and with the record of 191,732 hand copied pages of Braille made by these 1,153 volunteers last year, Louis Braille becomes an intensely interesting historical figure.

In the middle west, Braille transcribing is an activity of thirty-nine Red Cross chapters distributed among the states of Colorado, Illinois, Iowa, Kansas, Michigan, Minnesota, Wisconsin, Missouri, Montana, Nebraska, North Dakota, South Dakota, Oklahoma, Texas, and Wyoming. Sixteen of these chapters have undertaken the work since last July. Last year the number of certified Red Cross Braille transcribers in the Midwest increased from 195 to 226. Since July 1, 1929, these workers have Brailled 42,480 pages. Church groups, women's clubs, and other local organizations are supporting the local chapters in their pursuit. Persons desiring to learn Braille transcribing may communicate with their local Red Cross chapters or directly with the Midwestern Branch Office of the Red Cross, St. Louis.

The Red Cross also reports that the other well established volunteer activities of Church women, as part of the programs of more than 600 Midwestern Red Cross chapters, continue to flourish, including such things as the making of garments for community loan closets, disaster refugees, and the poverty stricken in Porto Rico and the Philippines. Last year these chapters produced 40,586 garments, and made 107,999 surgical dressings, chiefly as an aid to local hospitals.

DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

FRUIT OF THE SPIRIT—JOY

Sunday, July 6: Third Sunday after Trinity

READ St. Luke 15:4-10.

GOD wishes us to be happy. They quite misunderstand Christianity who count it a thing of gloom and sadness. God loves His children, and although the "growing-pains" are sometimes severe as we pass through varied experiences, there lies underneath like a solid rock the great truth that we are God's children, that Christ died for us that we might have eternal life, and that the Holy Spirit is our Guide and Friend. It is treating God unjustly when we are gloomy and unhappy. The call to worship bids us rejoice: "O come, let us sing unto the Lord!" The declarations of our Creed, the positive message brought to us in the Holy Communion, and the full Gospel story—these are wonderful blessings and they call for gladness.

Hymn 537

Monday, July 7

READ St. Luke 10:17-22.

THE Christian has a deeper reason for joy than that which lies on the surface. The disciples were glad because they could help people, and Christ rejoiced with them. But He spoke of a fountain of happiness which should refresh them even when life and work seemed barren of results: "Rejoice because your names are written in Heaven." It is the revealed fact that we are God's children and that He loves us that is a perpetual cause for joy. Herein lies our inspiration as we work. Herein lies our peace which the storms of life cannot disturb. Herein lies the comfort of prayer as we commune with God. And herein lies the divine assurance of spiritual life as we come to the Holy Communion and receive the pledge of God's love and are strengthened for the struggle with temptation.

Hymn 326

Tuesday, July 8

READ St. John 16:19-22.

THAT is a wonderful promise: "Your joy no man taketh from you"! It seems to declare that joy is not a temporary emotion, but a divine gift which shines even in the cloud and whose brilliance cannot be dimmed. It makes the Christian the care of Heaven so that the powers of darkness cannot harm (Psalm 91:5 and 6). How it makes our humanity strong to know that God places, in response to our faith, a "Light within" which cannot be extinguished because God Himself has lighted it (Psalm 18:28)! Indeed, in a high and holy sense, the Holy Spirit identifies Himself with our joy so that it cannot be taken from us. He is the "Giver of Life," and life and joy are inseparable. Come what will, the Christian has an inner sanctuary into which he can retire and no power of evil can disturb.

Hymn 201

Wednesday, July 9

READ I Thessalonians 5:14-23.

ST. PAUL joins joy with gratitude: "Rejoice evermore! In everything give thanks." Thanksgiving and praise and happiness lift us nearer to God and then we are ready for the unceasing prayer. When we count our mercies, both temporal and spiritual, and express our gratitude there comes a joy which is the fruit of the Spirit in very deed because so we are led to know Christ and His redemption (St. John 16:14). The fulness of worship and faith and work is thus revealed. I confess my sins, I know I am forgiven, and then comes the cry: "O Lord, open Thou my lips and my mouth shall show forth Thy praise." I repeat my Creed and so I know whom I have believed. I go out to my daily work

and my joy goes with me, for it is always and in all things "My Lord and I." Even the world seems new as I see it with my heart of love: "The sea is His, and He made it, and His hands prepared the dry land."

Hymn 256

Thursday, July 10

READ St. Luke 1:46-55.

THE Magnificat is a wonderful hymn of praise and joy; a beautiful Woman's hymn indeed, but for all of us a divine anthem of the Incarnation. Joy thrills through every syllable and the heart of Mary the Mother of our Lord overflows with the gladness of love and trust. Many truths are found here, but we may especially realize the Spirit's fruit of joy: "My spirit hath rejoiced in God my Saviour." Rejoice in the Lord! Do we ever sing with joy because of Christianity, because of the Church, because of all our holy blessings? Are we glad that we are Christians, even though humble at our failures? Do we love to sing of the Church, the Bride of Christ, founded upon a Rock, but planted in the sea? Is our faith in God a call to gladness? Do we repeat our Creed with a throbbing heart because it means so much to us?

Hymn 259

Friday, July 11

READ St. James 1:2-5.

IT IS comparatively easy to be happy when all goes well with us, but to rejoice in the trials of life is to have the fruit of the Spirit. For the Holy Spirit teaches us to go beneath the surface of things and find the hidden message. So St. James tells us that patience results from the Christian's endurance of trials, and patience is a divine grace found in the Master Himself. Perhaps the most real and sincere joy comes through trials, for happiness is of the heart and head and is not a mere surface emotion. Even tears may join in the conflict and yet joy gain mastery.

O ye tears that refused so long to flow,
I am thankful that ye run, thawing like the snow.

Pain may be transfigured and become, like the Cross, a glory. And the joy which in the depths sings its paean of victory is a joy touched by an angel from Heaven.

Hymn 394

Saturday, July 12

READ Revelation 7:9-12.

THE joy of the redeemed is spoken of in many places in St. John's vision, and it makes our human joy on earth more real when we read of the songs in Heaven. Only we must learn the joy of the love of Christ here and now, else the heavenly anthem will be strange to us. It is one of the blessings of the Christian life that we can in a measure anticipate the joys of the endless life concerning which we are told the Spirit grants us a revelation (I Corinthians 2:9 and 10). In the *Trisagion* in the Holy Communion we join with the Angels and Archangels and all the company of Heaven in singing Holy, Holy, Holy. And who does not realize the spiritual nearness of the dear ones who have gone before as we come to that sacred Feast through which all Christ's children are united to Him! Let us sing and be glad as loyal believers, and then the joys of Heaven will become, even here, more and more real through the guidance of the Holy Spirit.

Hymn 544

Dear Lord, help me to be glad in the knowledge of Thy love and in the assurance of Thy pardon and peace. May this fruit of the Spirit hold me in gratitude and worship, so that my loyalty to Thee who hast made it possible for me to call Thee my Saviour may keep me from gloom and doubt and fear. Amen.

The Church on Tristan da Cunha

By Philip C. Lindsay

Missionary 1927-1930

LORD, Her watch Thy Church is keeping, is truly applicable to this little outpost of civilization. For about eighty years past missionary work has been carried on among these people through the Society for the Propagation of the Gospel, whose headquarters are in London. The Island has been inhabited for one hundred and fourteen years, but for the first thirty-five years there was no resident missionary. Ships used to call, and almost always there was a priest on board, and he carried out the various offices during the ship's stay. In 1851 the Society in London sent out a priest, and he lived among the people for three years, doing all possible for their welfare. From 1854 to 1880 the Island was again left unattended, and then the Rev. E. Dodgson volunteered for work there. He stayed four years and then left, not expecting to return. However, in 1885 one of the Island boats while going out to meet a sailing vessel sank in heavy seas, with the loss of fifteen men. This almost wiped out the entire male population, and so the Rev. E. Dodgson offered to return, and in 1886 he once again arrived to serve another three years among the people. How great the loss, how great the sorrow among such a small community, and it might well have been termed an Island of Widows. There is still alive today one dear old lady who lost her husband, two sons, and two nephews.

With the departure of this priest in 1889 they were again left until 1906 when the Rev. G. Barron asked to be allowed to serve these lonely folks. Quite an interesting story is attached to this priest's offer. In 1821 his mother, then a little girl of four years, was wrecked on Inaccessible Island, twenty-five miles from Tristan da Cunha, in a vessel named the *Blendon Hall*. Inaccessible is uninhabited, and the Tristan people went over and brought the survivors back to their own homes, to be cared for until such time as a vessel could take them back to England. About four months elapsed before they were taken off, and during this time the islanders had done everything possible to insure their comfort. In 1906 the Rev. J. G. Barron asked to be sent to Tristan da Cunha to repay the debt which he felt he owed to these people who had been so kind to his mother. For three years he served these people entirely at his own expense, and he

and his wife said that it was money well spent for a life which they cherished so much. All this time, with the coming of steam, ships began to take direct courses, and so the people were gradually left to depend on people at home for the main necessities of life. From 1909 to 1922 they were again left without a priest, and then the Rev. H. M. Rogers volunteered for service there. He and his wife arrived on the Island, and a baby was born to them in the following September. Ships by this time were few and far between, and so mails, stores, etc. came yearly instead of shorter periods. He returned to England in 1925 and a week after he volunteered to return to the Island he died; this was May, 1926. Due to many privations and worries with an ever growing community, his health had suffered, and he passed beyond the veil, knowing that he had given his all to the Master.

Again the appeal came for a volunteer to go to this now "Lonely Island," and the Rev. R. A. Pooley came forth, but asked to have a companion. At this time I was in a theological college at Warminster in England, and as soon as I heard that a volunteer was needed I applied for the post. In December, 1926, I was accepted and in January, 1927, we sailed for Tristan via South Africa. While on the way up from Capetown to Durban, Mr. Pooley was taken ill and was removed to a hospital as soon as the ship beached in Durban. This was a sad start for us, as the cargo vessel on which we were to proceed to the Island was due to arrive in Durban a week later. However, fortune smiled on us, and the ship did

not arrive till the middle of March. Mr. Pooley was still a sick man, but as soon as he was informed of the arrival of this vessel he asked to be allowed to leave the hospital and continue the journey. During this time the S. P. G. had asked me if I was willing to continue on alone and I had replied in the affirmative. However, my colleague still wished to go, and so, on March 27th, we dropped anchor off Tristan. After unloading stores we were left to make the best of our Island home. The Rev. H. M. Rogers had built a small church, but a house was still needed, as also a school. Within seven weeks of our arrival the house was ready for occupancy. Here are the dimensions of our mission house—43 feet long and



THE ALTAR IN THE LITTLE CHURCH



LANDING THE STORES FROM THE
"DUCHESS OF ATHOLL"



"THE LONELY ISLAND"
Panoramic view of Tristan Da Cunha.

10½ feet wide, and the space utilized as follows: two bed sitting rooms, each 14½ feet long, a kitchen 10½ feet long, and a lobby used for medical purposes about 3½ feet. This house is longer than the church at present, but it is hoped in the near future to both lengthen it and broaden it, should we be able to get the necessary corrugated iron for the roof. The first two years were severe, but 1927-28 seemed the longest. For eleven and a half months not a single ship called and we were truly left to our loneliness. In February of 1929 the Rev. R. A. Pooley had to leave owing to continued ill



A FEW OF THE
CHOIR GIRLS

health, and the Rev. A. G. Partridge arrived to relieve him. The 1929-30 year was the worst in the history of the Island. For weeks on end gales and winds had swept the Island and the potato crops were "blighted" through continued bad weather. We appealed to the *Duchess of Atholl*, C. P. R. Line, to send out an SOS for us, and a couple of months later a cargo boat called with relief stores. However, we were to see starvation before the winter had finished, and so by prayer and faith we were helped through the troublous time. For five and a half months we did not taste a cup of tea, a piece of bread and butter, or any of the real necessities of life. We lived solely on milk, meat, and fish. During my three years residence on the Island we had two deaths, two little girls, one aged eleven years and the other aged three. We would like a small memorial tablet for the last little girl who died. Should any one care to donate one the following inscription is put forward as a suggestion:

Evelyn Mary Glass,

Aged 3.

Died June 30, 1929.

"Let me come close to Thee, Jesus."

During the three years under review we had ten births, and four marriages. Our services in the church were carried on as at home. Morning prayer 9:30 A.M., at which all children and most women attend. At 5:00 P.M., Evensong, at which all men, and a fair number of the womenfolk, were present. Sunday the services were set so that it was convenient for all to attend the Eucharist: 7:00 A.M. Communion for men; 8:00 A.M. Communion for women; 9:30 A.M. For the old folks; 5:00 P.M. Evensong and address.

We had 112 communicants and we never had less than 110 at Communion on Sundays. When wine and wafers are plentiful we also have sung Eucharist on Wednesdays and Fridays. The people have placed implicit faith in God, as can be seen from the above facts, and every person makes it his bounden duty to attend at least one service a day during the week. How wonderful it is to be able to place everything in God's hands. In plenty or in scarcity these people come to thank God for His bountiful goodness, and although we are cut off from the outside world we have our days and services of intercession for countries all over the world. Much as I have suffered privations and hardships, I volunteered to return but lack of funds has made this impossible. Are these Christian people to be left without a shepherd? Will you help to make it possible for some one to go back to them? I can see those tear-stained faces kissing me good-bye. I can smell that rotting kelp on the beach, and I can hear the ceaseless thunder of those mighty Atlantic waves on that rocky coast.

A CLERIC IN THE S. PHILIPPINES TAKES A HALF-DAY OFF

BY THE REV. BENSON HEALE HARVEY

JUST across the street from Holy Trinity rectory, Zamboanga, is the office and garage of the Auto Bus Company. In that office is a map which shows the numerous routes which the buses serve each day. One day last autumn when looking at that network I decided that I would take the six-thirty bus the next morning for Bolong, the end of the eastern lines. As the Angelus rang I was up and after snatching a bite of breakfast was ready at the appointed time.

In the thousands of miles of traveling I have done in the Philippines I have been impressed by the fact that each section is given over almost completely to the cultivation of one particular crop: sugar, rice, hemp, coconuts, or some of the less important products. The country between here and Bolong, however, is different. To be sure, coconuts do predominate, and the strikingly tall trees with their large jig-saw leaves and clusters of fruit fifty or sixty feet above the ground are to be seen everywhere. But there are also other products in appreciable amounts. The rice fields are not pretty at that time of year, as most of them are being plowed preparatory to planting. This means that they appear as nothing more than muddy swamps with here and there a single water-buffalo stirring up the morass with a sharpened stick or a straight-bladed plow, or leveling it with the most primitive sort of harrow made from whatever scraps of wood may be available.

Along the roads and the boundaries between homesteads there are many banana palms, and in the tiny *tiendas* (shops) along the way I noticed six or eight of the one hundred and twelve varieties of this fruit which are grown in the archipelago. Very similar, to the layman's eye, at least, is the hemp palm, and of this there is considerable. It is not the white hemp of the Davao region which is the chief source of the so-called Manila hemp, but it is a better quality than is found in most places in the islands. Not infrequently one's eye is attracted by a kapok tree, which is almost entirely angular instead of being in curves as are more familiar trees. From the horizontal branches of this oddity there hang perpendicular pods somewhat like giant milkweed, from which are gathered the material for splendid mattresses and pillows.

In the gardens of the homes of the more progressive people there is considerable cassava adding its color to the attractiveness of the ensemble formed of several sorts of hibiscus—single and double, blood-red, pink, and cerise—lavender morning-glory, red fleur de lis, golden shower, and hanging from the windows of the houses (which latter, by the way, are raised on bamboo poles eight or ten feet above the ground) cluster after cluster of orchids which would bring five dollars apiece in any temperate-zone market.

Here and there at the very occasional cross-roads my eye was attracted to the costume of a more primitive pagan just down from the nearby hills. Here was a man of more than average stature, dressed in a costume which would take a prize at any Beaux Arts ball. His scarlet padded leggings matching his wristlets and turban first attracted the eye. Then, in linking up these separated bits of color, one realized that not all of the remainder was clothing! The short black jacket, rather tight-fitting, failed to reach the top of the trousers by several inches, and there was an intervening space of brown flesh. At his belt there hung the curved, decorated bronze beetle-nut box from which he took the wherewithal of his "chew." Spitting from time to time or in almost constant agitated conversation he revealed teeth either crimson and filed to a point, or gold, indicating investment rather than previous toothache! Different, indeed, was the school boy who stood at his side in an immaculate uniform of clean white shirt, sailor cap, khaki trousers, and rubber-soled shoes. But the family resemblance was unmistakable even with such a contrast in superficialities, and one realized that here was father and son—so different in appearance and yet so similar in fundamental capacity, in fears, in superstitions, and in the need of a virile, liberating Christian gospel.

The government of the United States has made it possible for the primitive *tao* of yesterday to be the progressive planter of today. Will the Church lag behind in making it possible for the pagan of yesterday to be the Christian of today? Will you justify our faith in you, people of the United States?

Summer Camps for Training In Church Leadership

ONE of the most significant achievements of the Brotherhood of St. Andrew in recent years has been the initiation and development of Church camps for training in Christian leadership. The object of these camps is to do two things. First, to create a desire for leadership in the Church on the part of these growing young men. Second, to take that desire, and mould it and encourage it, in order to produce trained, deeply spiritual leadership in the Churchmen of tomorrow.

The results aimed at are twofold. First, to produce lay leadership, capable of and ready to back up their clergy. Second, to produce from this group of young men those who will feel the urge of Holy Orders, and will be led to consecrate and dedicate themselves to the ministry and priesthood of the Church.

The methods used in these camps are threefold.

First—Sane Recreation. Normal athletics as being a part of any normal young man's life, and as helping to develop the spirit of fair play, courage, and manliness.

Second—Sane Instruction. To get these young men to think in sane, straight-forward terms of life and its problems, as it affects them now, and will affect them hereafter when they begin to mix in the life of the world.

Third—Sane Religion. To help this same group to feel and know that in order to reach its highest development, the spiritual basis of life must be recognized, and that in the intensity and complexity of life today, a sane, deep-founded religion must be a part of every man's life who hopes in any way to help meet the needs and problems of this day.

It is the testimony of parishes, which have continuously sent young men to attend these camps, that they have returned bettered in every way for their contacts made therein. As one young man put it, "The camp stiffened my spiritual and moral backbone." The camps opened for this year, with the addresses of those in charge, are as follows:

Camp Bonsall (near Philadelphia). Opens June 28th. Address Haydon O. Merrill, 3723 Chestnut street, Philadelphia.

Camp Carleton (near Buffalo). Opens June 30th. Address Prof. J. B. Eppes, 579 West street, Annapolis, Md.

Camp Cayuga (Cayuga, N. Y.). Opens June 30th. Address the Rev. Henry E. Hubbard, Trinity Rectory, Elmira, N. Y.

Camp Houghteling (in Western Michigan). Opens June 16th. Address George C. Kubitz, 664 Rush street, Chicago, Ill.

Camp Morrison (in Iowa). Opens June 23d. Address the Rev. Wallace Essingham, 3424 Forrest avenue, Des Moines, Iowa.

Camp Woodcock (in Kentucky). Opens June 10th. Address the Rev. H. Campbell Dixon, Christ Church Cathedral, Louisville, Ky.

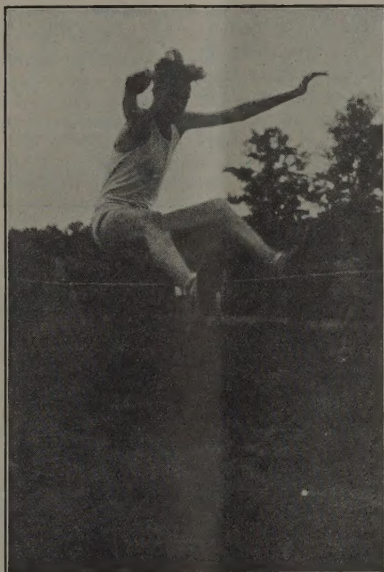
Camp Huston (in State of Washington). Opens July 21st. Address Frederick W. Gilbert, 411 Smith street, Seattle, Wash.

Camp Gearhart (in Oregon). Opens July 10th. Address the Rt. Rev. Walter T. Sumner, D.D., 11 Ainsworth street, Portland, Ore.

Camp Nichols (near San Francisco). Opens June 19th. Address Fred T. Foster, 342 Howard street, San Francisco, Calif.

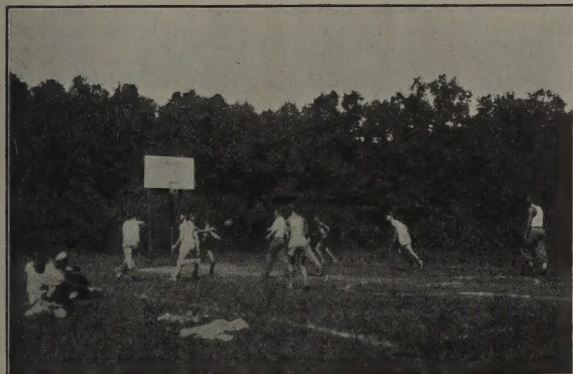
Camp Kirk (near Los Angeles). Opens June 30th. Address George Entz, 220 E. Fifth street, Los Angeles, Calif.

Camp Prescott (in Arizona). Opens June 10th. Address the Rt. Rev. Walter Mitchell, D.D., Phoenix, Ariz.



A HIGH JUMPER

In one of the track and field meets sponsored by the Brotherhood.



AT CAMP HOUGHTELING

Basketball is one of the favorite sports.



AN OUTDOOR ALTAR

At one of the Brotherhood camps.

A FLYING BISHOP FROM AUSTRALIA

MISS AMY JOHNSON, Hull Sunday school teacher and Britain's premier airwoman, has been flying over a corner of the diocese of one of the flying bishops. This is Dr. J. H. Feetham, Bishop of North Queensland, who will be broadcasting soon some tales about his work as a flying "bush" padre. He is in England just now for the Lambeth Conference, and he hopes that his fame in Australia as a bringer of rain—where it is welcome—will not be repeated here—where it is not so welcome. When he first went to work in Australia after his curacy in Bethnal Green, he

had to travel around with pack-horses. A slow business it was. Incidentally, he says you could not tether the horses at night because they must be allowed to wander to search for the scanty grass. Often in the morning you would have to look for them miles away from the camp before you could start.

This is all changed now, for he goes to outlying spots by plane instead, doing a former many days' journey in a few hours. He cannot carry so much luggage as heretofore, for the air load is limited to 1,000 pounds. On a recent journey the plane carried, besides himself, nearly two hundred pounds of ice, surgical goods, metal samples, and a crate of small chicks.

—Boston Transcript.

OUR YEAR OF LOYALTY

From a Recent Pastoral Letter

BY THE RT. REV. CHARLES FISKE, D.D.
BISHOP OF CENTRAL NEW YORK

WHILE we should bravely face facts in our study of the state of the Church, we need not attack our problems in any council of despair. There never was an age when all was well in the Church. Within a short time, even in the apostolic days, there were grave problems to face:

Racial antagonisms, with serious differences between the apostles Peter and Paul over the admission of Gentile converts.

Intellectual difficulties, in bringing to other peoples, with lords many and gods many, the Gospel of the One True God.

Within a few centuries, serious problems of faith, in the effort to state the truth of the Incarnation of the Son of God in terms of the thought of that age.

Spiritual difficulties unprecedented, in dealing with the moral questions which the Church had to meet in the reception of converts from paganism.

Problems of finance, with Ananias and Sapphira proving dishonest in their pretensions to generous giving, and one prominent convert, Simon, offering bribes to secure an election to the episcopate.

Problems of discipline, with grave disorders among those approaching Holy Communion, some of them coming intoxicated.

What we would call parochial problems, when complaints about the Church charities were made by certain people, because "their widows were neglected in the daily ministrations."

Ecclesiastical confusion over excesses in connection with the exercise of special gifts.

Before long, persecutions, with all the protracted controversy over the discipline of those who in moments of weakness had feared to confess the faith, and the equally serious problem of conquering the pride and conceit of the martyrs and confessors.

The Church has never been perfect. The same sins and shortcomings are found in embryo in its early days as we meet with today on a larger scale. Even then, there were some who "forsook the assembling of themselves together," though they had received the benefit of apostolic witness and teaching and were living in the fervent atmosphere of a fresh faith.

We need not despair, therefore, at the problems of the present day. We are living in a transition time, with changing social conditions and customs which account for some of our difficulties of religious adjustment. Neglect of Church worship is partially explained by some of these changing conditions—the pace at which the modern business man is driven; the new attitude (not always to be condemned) as to Sunday amusements—golf, automobiling, and the like; the increase in the number of persons away for the week-end; the general exodus on vacation in summer, and trips to the South in winter; cottage or camp life, with its attractions for those who can go away only for holidays and over Sunday; Saturday evening functions, weddings, dances, dinners.

All these explain many absences from public worship. They *explain*, but they do not *excuse*. They explain a lack of faithfulness in worship; but the explanation really indicates a general secularization of life. We need a return to some deeper *sense of obligation* and to a *real responsibility* in public worship and private devotion. Most of us are agreed that to this end we need more persistent teaching. Such teaching should be simple, direct, practical—presenting Jesus Christ in His winsomeness and attractiveness; telling of His life and teaching; showing the need of prayer, even if some ideas about prayer must be discarded; dealing with the basis of morals; urging the reality of sacramental grace; making Christian discipleship more real and more honest in the following of Jesus Christ as our Lord and Master.

Once more, we ought to appreciate, I think, some other encouraging aspects of our religious life. Church attendance was once more general, but it would be difficult to show that its motive was always wholly pure and worthy. People went to church, because it was the custom to go; it was "bad form"

RELIGIOUS "BEST SELLERS"

June, 1930

AS A new feature, THE LIVING CHURCH plans to publish in the first issue of each month a list of the best selling religious books at some of the leading Church book stores in different parts of the country. The list for the month of June follows:

MOREHOUSE PUBLISHING CO.
Milwaukee, Wis.

EDWIN S. GORHAM, INC.
New York City

General Books

- | | |
|--|--|
| 1. The Book of Common Prayer. | The Book of Common Prayer. |
| 2. Building Family Foundations, Holt. | The Message of Francis, Mackay. |
| 3. Church School Organization, Palmer. | Introduction to the New Prayer Book, Slattery. |
| 4. The Episcopal Church, Atwater. | The Episcopal Church, Atwater. |
| 5. The Life Abundant, Bell. | Essays in Christian Philosophy, Hodgson. |

Devotional Manuals

- | | |
|-------------------------------|---|
| 1. The Little Color Missal. | The Practice of Religion, Knowles. |
| 2. God's Board. | Manual of the Holy Eucharist, McKenzie. |
| 3. In God's Presence, Gilman. | God's Board. |

not to go. Some went, because church-going was the chief occasion of social intercourse. Many went, because of the lack of counter attractions. In not a few cases, attendance was due to fear of the consequences of non-attendance.

If fewer people go to church today, at least they do not go under compulsion; they are present because of their sincere desire and conviction. Some, of course, merely continue a habit formed early in life and not yet discarded; but in the main people go because they *want* to go, and feel that they are helped by going. . . .

WE MUST go back of the decline in attendance at public worship and ask to what extent it is symptomatic of a serious situation generally. I have said elsewhere that some signs today point to a disintegration of faith. I have larger opportunities than most of the clergy for contacts with men and women of many types; I have constant association with ministers and lay people of various denominations; I come into close relationship with college students and faculties, authors, teachers, etc. Such contacts make it very plain to me that there has been a steady sapping of faith. The new knowledge of the vastness of the universe, the whole conception of the reign of law, the increasing sensitiveness to the problem of pain and evil—these and other things have led to a loss of belief. Some men have lost faith and seemingly do not care. Some are longing for faith and do not find with us any real understanding of their problem. Some are doubtful and distressed, and hardly dare listen to their own questionings. Some, because of their doubts and difficulties, feel that it would not be honest to make many professions.

That is a special reason why we should try to bear faithful witness. The situation today, as to Church worship and general Church loyalty, may become much worse before it grows better. In the eighteenth century, Church laxity had become so widespread that only three communicants were in attendance at the service of Holy Communion on Easter Day in St. Paul's Cathedral, London. A wave of deism had swept over England and faith had been lost, then, as now.

But out of that dark day came a splendid renewal, first in the intellectual efforts of such men as Bishop Butler; later in the enthusiasm of the Methodist revival and the Evangelical school in the Church of England; then in the Oxford movement and its witness to apostolic truth and order.

If we are to have a renewal of Christian life in our day, it will come through some such witness on our part.

And unless we bear more consistent witness our own faith may fail. Faith is rarely, if ever, lost in one short, sharp experience. Faith goes because that which keeps it alive has been neglected. We lose our faith when we cease to practise our religion. Men grow careless about prayer, communion, worship, and then wonder at finding themselves doubtful in belief. I know of no other realm of life where people expect knowledge to trickle into their heads without honest effort on their part. I know of no other activity in which they expect to become expert without practice.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

LAMBETH AND UNITY

To the Editor of *The Living Church*:

COMMENTING upon an article in your correspondence column under the title "Misunderstanding Courtesies" which appears in your issue of June 14th, the writer hopes with many others—may I say the Church at large—that the coming Lambeth Conference will find much to talk about concerning the proposed union of the Churches in South India. Let us hope that at least some better understanding may be arrived at to the edification of all concerned. Let us all draw nearer to the cross of His love and in doing so ignore and forget our differences in the realization that we are all one.

The writer is of the opinion and firm belief, that, jangle as we may, the Redeemer's prayer that we all might be one has been long since answered in the Sacrament of Christian Baptism, that one of the two ordained by Christ Himself. While quarreling as we are wont over the Holy Mysteries—the Broken Bread, and the Cup of Blessing—the fact remains that no Church, not even the Roman, has ever dared to require as absolutely necessary to its efficacy the services of a priest in Baptism. Certainly the Anglican position, about which we talk so much, does not so require. It does seem that there ought to be someone who can tell us where, when, and why the great difference between the two Sacraments of the Church which she proclaims as those generally necessary to salvation; and further describes, through grace, as a new birth unto righteousness in the one case and the strengthening and refreshing of that new life in the other.

There is no purpose, here, to enter into any controversy as to whether or not a priest exercises any sacrificial function in his sacerdotal capacity when celebrating the Holy Eucharist. While the Church undoubtedly has the vested right to perpetuate her ministry, it must not be denied that Almighty God, who is able to raise up of the stones children unto faithful Abraham, is able also to ordain and consecrate His own creatures without the interposition of human hands.

In regard to the remitting and the retaining of sins, such prerogative was bestowed, presumably upon the eleven, with the exception of Thomas, but only after the Risen Christ had breathed upon them the Divine Spirit of Truth. This prerogative has been handed down by the Church to her duly ordained priesthood. But the Protestant Episcopal Church in the United States of America permits her priests to go no further than to pronounce the pardon of Almighty God through Jesus Christ for all His penitent and believing children. The inspiration which Christ breathed into His disciples was the same inspiration which has since given the Church the canon of Holy Scripture which so many priests of the Church are so insidiously picking to pieces. The differences between ourselves and the dissenting bodies around us are no more, and perhaps not so critical, as the differences which separate the various parties in our own communion.

The Anglican position at the time the dissenting bodies sprang up, both within and without the Church, was so inadequate for the purpose for which the Church exists and, from all accounts, in the main, so cold and worldly that the founder of Methodism, a Churchman, could not rest content in the Church; and in turn the founder of the Salvation Army, a Methodist, could not put up with the Methodist Church; and God be praised for what the Salvation Army has done and is still doing for the kingdom of God and its spread upon earth.

In the wake of our advancing Christian civilization the backwoods livery stable seems almost a thing of the past; but there must still be stable boys, the result of environment aided by the force of circumstances; there may be stable boys from love of horses and cattle; there was a Stable Boy born in a stable and swaddled in a manger because of His love for all mankind.

J. JONES.

Birmingham, Ala.

DIVIDENDS AND UNEMPLOYMENT

To the Editor of *The Living Church*:

LET ME quote from an article in the *Christian Herald* (June 7, 1930, issue) which bears the head, "Is This Christian or American?" It is from the pen of D. A. P. Churchmen should read the article in full and ponder upon the facts stated therein. The article states: "Recently a great factory declared dividends of nearly a million dollars. These dividends were paid for a period during which thousands of its employees had been laid off. The dividends came from a surplus. But while stockholders were not forgotten, the men who had helped establish the surplus were either eating up their meager savings or receiving the assistance of welfare agencies."

Is this Christian? Is it American?

"Solving the problem of unemployment involves vastly more than securing jobs for the unemployed." There is other good material in the article but as Churchmen this ought to interest us for we have never put enough energy before our unemployment situation—the placing of our clergy. It is a question in my mind whether our methods are American—certainly they do not seem to be Christian.

J. A. MITCHELL.

Pompton, N. J.

KEBLE'S CONFIRMATION INSTRUCTIONS

To the Editor of *The Living Church*:

I HAVE recently been re-reading Christabel Coleridge's *Life of Charlotte Mary Yonge*, and was so impressed by what she said of Miss Yonge's remembrance of John Keble's teachings that I made the following extracts:

"Mr. Keble prepared me for Confirmation when I was fifteen. It was done by working through the Catechism and the Communion service, with the last comparing old liturgies, and going into the meaning. It was a great happiness, and opened my mind to Church doctrine, but I well remember the warning at the end against taking these things up in a mere poetical tone, for their beauty."

"I can only be quite sure that Mr. Keble never taught me at my Confirmation anything about fasting Communion. . . . I am sure he never commended fasting Communion to me, nor lamented the omission. . . . Early celebrations were never insisted on in this Church in his time. . . . I am sure he did not teach me to practise it, and that he deprecated the attendance without communicating, as a rule (for I discussed it with him), only wishing it for children as part of their immediate preparation for First Communion.—C. M. Yonge."

"Note: Miss Yonge always told me that Mr. Keble's views on the subject were those expressed in this letter."

—C. R. Coleridge."

Catskill, N. Y.

RUTH HALL.

DO WE NEED A "CATHOLIC BROTHERHOOD"?

To the Editor of *The Living Church*:

I READ with much interest the article recently published by you entitled *Reflections on Our Progress in the Catholic Life*. The expression embodied in that article, of the need for a norm for worship and religious life, appeals to me. Coming into the Episcopal Church rather late in life and with no knowledge of what might be a normal standard of religious life, I have been interested in trying to conform to the practices of others, but without finding any guidance.

The question has come into my mind and I should like to refer it to you: Is there any opportunity and need for a brotherhood of Catholic Episcopalians? If there be the opportunity and the idea is practicable, would it then be possible through such an organization to promote a satisfactory standard of Catholic life?

I do not imply that such an organization would be justified merely to bring about this result, but primarily and essentially it should be for the welfare of the Church as a whole.

Andover, Mass.

IRVING SOUTHWORTH.

BOOKS OF THE DAY

Rev. Leonard Hodgson, M.A., D.C.L., Editor

DAVID LLOYD GEORGE: *The Man and the Statesman*. By the Rt. Hon. J. Hugh Edwards, M.P. New York: J. H. Sears & Co. 2 volumes. Price \$7.50.

IN the first place I want to record the fact that this is an old fashioned biography. It does not seek to find and emphasize all of the subject's shortcomings. It does not confine itself to the drab colors, although not omitting them. It gives us a picture of a great man and when we are through examining it, we have some conception of why he was a great man.

Lloyd George is one of the great men of the present day. He could not have achieved the heights he did were he not. Born in poverty, abject poverty, in a diminutive Welsh village, he rose step by step to be a solicitor; a member of Parliament; Chancellor of the Exchequer, one of the most exalted posts in the British cabinet; Prime Minister during the World's greatest war. An orator of unusual parts, an intrepid debater, from the beginning he stood out among his colleagues. He waged the battle of Wales and Welsh Nationalism, he was the first cottage-bred man who succeeded in the task of making the atmosphere of the cottage a vitalizing force in British politics.

Readily adaptable to changing circumstances, some say he was so much so as to become a time server, he made each office he filled an opportunity for performing some outstanding service. As President of the Board of Trade, he reorganized a red tape department; as Chancellor of the Exchequer, he forced a budget calling for land taxation upon a stubborn House of Lords, and brought about a curtailment of its power. Nothing loath he assumed the highly contrasting office of Minister of Munitions, and his vital energy supplied England with the guns and explosives that were the great need in the World War, and finally he became Prime Minister guiding his country through the darkest hours of crisis to victory.

One thinks of Lloyd George as a democrat. He was essentially, fundamentally one. A disciple of Abraham Lincoln, his first thought was of the people, not as a demagogue does to know them that he may play up to them, but because he was one of them and instinctively felt as they did, as well as for them. When he became a full-fledged solicitor he instinctively took up the cause of his neighbors and defended them against the oppression of class privilege. This brought upon him the ire of the judges and the hatred of the landed gentry, but won him the love and confidence of the humble people.

Nevertheless, although a sincere democrat by conviction, when he became an officer of the Crown he was loyal to its highest and best interests, and when he held office during the war he became an autocrat in practice. As his biographer, a fellow Welshman, describes him, though a democrat in sympathy, he became an autocrat by temperament, as the War very clearly demonstrated. As Prime Minister, he exercised autocratic authority over the members of his cabinet and assumed the determining control of foreign policy. His intuitive perception enabling him instinctively to sense a strategic situation, a gift which he exercised to its greatest advantage at the Paris Peace Conference, where he was so persistently prone to "live by inspiration and rely on improvisations," he came to be regarded as a sublime opportunist.

Indeed into so great an opportunist did he evolve that many felt that he was inconsistent. A pacifist and an opponent of the Boer War he became one of the greatest of war ministers. A non-conformist in fact as well as in spirit he became far more autocratic than the greatest of Tories. All of these contrasts are well brought out in a biography that inspires rather than degrades. While old fashioned as a biographer, Mr. Edwards does not make of Lloyd George a demi-god but gives us a striking, clearly cut picture that enables us to understand at least in part, England's "Great Commoner," to which designation he is far more entitled than Gladstone. The latter was a com-

moner as contrasted to the titled classes, Lloyd George was a "commoner" but essentially as one of the common people.

Not the least part, although a small one, is the striking introduction of James J. Davis, the American Secretary of Labor, who works out in much detail the contrasts and similarities of Lloyd George and Abraham Lincoln, America's great "commoner."

Altogether Mr. Edwards has given us a worthwhile study.
CLINTON ROGERS WOODRUFF.

PSYCHOLOGY IN THE SERVICE OF THE SOUL. By Leslie D. Weatherhead, M.A. New York: The Macmillan Company, 1930. \$2.00.

THIS book is the product of wide reading in morbid psychology and of extensive experience in treating the so-called nervous cases. The work well deserves the commendatory notes from an English and an American doctor, the latter being the well known Dr. John R. Oliver.

The treatment of the subject is especially helpful to those clergymen, of whom there should be many more, who desire to use psychology to relieve sin and suffering. For Mr. Weatherhead discusses the principles and limitations of psychotherapy, and also reveals the practical methods he has found most serviceable. Particularly it is to be noted that the author never loses sight of the fact that for the priest the religious element is the vital one.

It would be easy to pick out a few unimportant flaws, as the statement that Jesus used the word *gunaiika*, forgetting that our Lord did not speak in the Greek language. But on the whole the book is sound.
L. W. BATTEN.

A VALUABLE contribution in the field of Church history is *The History of the Modern Church*, by J. W. C. Wand, Dean of Oriol College (Thomas Y. Crowell Co., \$3.00). The period dealt with is from 1500 to the present, and though the treatment is roughly chronological, it is primarily topical, and so easier for the reader to follow. A single book covering such a large field is necessarily limited in its scope, but the author has wisely kept from unnecessary detail, and has endeavored to present movements in their larger aspect. He has given considerable space to the Eastern Churches, a part of Christendom often omitted in modern studies. Certain subjects are especially well presented, such as the Elizabethan Settlement, and the general topics of Deism and Pietism. The author is less successful in his treatment of American Christianity. With an English point of view he neglects the great religious movements of the nineteenth century in America, and minimizes the contribution of America to world Christianity.
A. S. L.

WHEN we are tempted to a cynical attitude of despair with regard to civilization, we should read such a book as *People of the Small Arrow*, by J. H. Driberg (Brewer and Warren, \$3.00). Mr. Driberg, who went out to Africa some eighteen years ago in the British Civil Service, was the first European to live among the Didinga people, whose ways of life he describes in graphic sketches. The book is a real contribution to the study of anthropology, as well as being fascinating reading for the general reader. It should certainly not be overlooked by those who are interested in missionary work in the Dark Continent. Mr. Driberg's treatment is admirably objective; his accurate and detailed observation is used to make his characters come to life before our eyes, without any attempt to portray them either as noble savages or degraded heathen. Nevertheless, one cannot fail to realize that there is something lacking where man has no confidence in the goodness of God, nor the least shadow of a twinge of conscience to suggest that war may possibly be wrong.
L. H.

The Living Church

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Church Kalendar



JULY

- 6. Third Sunday after Trinity.
- 13. Fourth Sunday after Trinity.
- 20. Fifth Sunday after Trinity.
- 25. Friday. St. James.
- 27. Sixth Sunday after Trinity.
- 31. Thursday.

KALENDAR OF COMING EVENTS

JULY

- 7. Opening of Lambeth Conference. Summer Conference for Young People of Maine at Bowdoin College, Brunswick, Me.
- 15. School of Religion, St. Alban's School, Sycamore, Ill.
- 21. Summer School of Nevada at Lake Tahoe.
- 23. Fourth Annual Young People's Summer Conference of Seventh Province, at Winslow, Ark.
- 31. Sewanee Summer Training School, Adult Division, Sewanee, Tenn.

CATHOLIC CONGRESS
CYCLE OF PRAYER

JULY

- 7. St. Paul's, Bloomsbury, Pa.
- 9. St. Paul's, Brooklyn, N. Y.
- 11. St. Luke's Cathedral, Portland, Me.
- 12. St. Mary of the Angels, Bronx, New York.

APPOINTMENTS ACCEPTED

AYRES, Rev. RICHARD F., formerly priest-in-charge of Good Samaritan Church, Colfax, Wash. (Spok.); to be chaplain of St. Helen's Hall, Portland, Ore., and priest-in-charge of Christ Church, St. Helen's, Ore. August 25th.

BRAITHWAITE, Rev. J. STEWART, formerly rector of St. Stephen's Church, Savannah, Ga.; to be rector of St. James' Church, Tampa, Fla. (S.F.)

CARNS, Rev. WILLIAM B., recently ordained deacon; to be curate at Church of the Epiphany, Bellevue, Pa. (P.)

KELLAM, Rev. HARRY M., formerly rector of St. Andrew's Church, Kokomo, Ind. (N.I.); to be vicar of St. Thomas' Church, Pawhuska, Okla.

KEPPLER, Rev. FRED J. G., formerly vicar of Church of the Epiphany, Allendale, N. J. (N.k.); to be curate at Church of the Holy Communion, New York City. Effective October 1st. Address until October 1st, 4325 N. 15th St., Philadelphia. After October 1st, 49 W. 20th St., New York City.

ROEBUCK, Rev. ARTHUR FENTON, formerly locum tenens at St. Stephen's Church, Grand Island, Neb. (W.Neb.); has become rector of the same. New address, 211 No. Cedar St., Grand Island.

SEAGER, Rev. WARREN A., rector of Church of the Ascension, West New Brighton, New York City; to be rector of Emmanuel Church, Covington, Va. (Sw.V.) August 4th.

SIZER, Rev. HENRY S., Jr., curate at Trinity Church, Buffalo, N. Y. (W.N.Y.); to be rector of Church of the Ascension, Bradford, Pa. (Er.) Effective September.

WHITAKER, Rev. WALTER C., D.D., formerly rector of St. John's Church, Knoxville, Tenn.; to be rector of Church of the Advent, Ocean View, Va. (S.V.)

RESIGNATIONS

BARROW, Rev. EDWARD F., D.D., as vicar of St. Mary's Church, Augusta, Ga.

COLSTON, Rev. A. VAUGHAN, as priest-in-charge of Trinity and Grace Churches, Buchanan, Va. (Sw.V.); to retire. Address, R. F. D. 1, Dumbarton, Va.

SUMMER ACTIVITIES

DUMOULIN, Rt. Rev. FRANK, D.D., LL.D., rector of Church of the Saviour, Philadelphia; to be in charge of services at St. John's-in-the-Wilderness, Eaglesmere, Pa., during July.

ALDORTH, Rev. EDWARD L., rector of St. Peter's Church, Hillsdale, and priest-in-charge of the churches at Jonesville and Hudson, Mich.; to be in charge of Grace Church, Grand Rapids, Mich., July and August.

BROWN, Rev. CHARLES O., rector of St. Cornelius' Church, Dodge City, Kans.; to officiate the last Sunday in July, all those during August, and the first Sunday in September at Grace Church, Everett, Mass., while the rector, the Rev. William H. Pettus, is on vacation. Address, 388 Christian St., Lowell, Mass.

DUNSTAN, Rev. ARTHUR M., rector of St. Thomas' Church, Dover, N. H.; to be in charge of Holy Trinity Church, Jefferson, N. H., during July and August.

HASTINGS, Rev. L. B., of St. John's Church, Milwaukee; to serve as locum tenens at St. Francis' House, Madison, Wis. Address, 1001 University Ave., until August 10th.

HILLS, Rev. GEORGE HEATHCOTE, rector of Grace Church, Cincinnati, Ohio, may be addressed at Scarborough, Me., during July and August.

MATTHEWS, Mr. JOHN C., a candidate for Holy Orders; to have charge of St. Andrew's Church, Jacksonville, Fla.

MAYNARD, Rev. M. DE P., rector of Grace Church, Ridgway, Pa.; to be in charge of services at St. John's-in-the-Wilderness, Eaglesmere, Pa., during August.

RANDOLPH, Rev. ROY B., recently ordained to the diaconate; to be in charge of the missions at Clarkton and Drake's Branch, Va. (S.V.)

SCHOFIELD, Rev. SQUIRE B., rector of St. James' Church, Muncy, Pa.; again to be in charge of Holy Trinity Church, Collingswood, N. J., for the summer. Address, 869 Hadden Ave., Collingswood, N. J. He will be in charge of St. John's-in-the-Wilderness, Eaglesmere, Pa., during September.

SKINNER, Rev. E. L., rector of St. Paul's Church, Mayville, N. Y.; to be in charge of services at Church of the Good Shepherd, Chautauqua, N. Y., and will be in residence there.

SMITH, Rev. SHERILL B., rector of Church of the Good Shepherd, East Dedham, Mass.; to have charge of the services at Grace Church, New Bedford, Mass., in July, and during the remainder of the summer, at St. Michael's Church, Milton, and St. Paul's, Dedham, Mass. Address, Crescent Beach, Mattapoisett, Mass., during July, and thereafter, Good Shepherd Rectory, East Dedham, Mass.

SOARES, Rev. CLAUDE, chaplain U. S. A., attached to the 108th Infantry, New York, National Guard, also chaplain of Manlius School, Manlius, N. Y., and rector of Christ Church, Manlius, N. Y.; has been ordered to active

duty, effective July 27th to August 10th, inclusive, at Camp Smith, Peekskill, N. Y.

SOPER, Rev. BENJAMIN WILLIAM, rector of St. Stephen's Church, Miami, Fla., may be addressed at Martha's Vineyard, Oak Bluffs, Mass., for the summer.

STOCK, Rev. DAVID M., D.D., rector of Church of St. Luke and the Epiphany, Philadelphia, and Mrs. Stock, expect to sail on the Minneapota, July 5th, for a combined wedding and vacation trip to Europe, visiting France, Italy, Switzerland, and Germany. Address, Morgan & Co., Place Vendome, Paris.

TEISEN, Rev. TAGE, rector of St. Paul's Church, Troy, N. Y.; to be in charge of services at All Souls' Chapel, St. Hubert's, Essex County, N. Y., July and August, and the first Sunday in September. Address, The Broemont, St. Hubert's, Essex Co., N. Y.

TOWNSEND, Rev. J. H., Jr., rector of All Saints' Church, Guantanamo, Cuba; 50 Livingston St., New Haven, Conn., until October 1st.

VAN ZANDE, Rev. MALCOLM J., rector of Trinity Church, Detroit, may be addressed at Elismere, Leland, Mich., until August 15th.

WILLIAMS, Rev. M. B., Ph.D., priest-in-charge of Trinity Church, Marshall, Mo.; to supply at Church of the Holy Trinity, Lincoln, Neb., until July 20th, and should be addressed at 2829 Franklin Ave., Lincoln. Dr. Williams will also take charge of the work at St. Paul's Church, Kansas City, Mo., from August 8th until September 7th, and his address while there will be 430 W. 57th St.

WITHERS, Rev. ROBERT E., recently ordained deacon; to be in charge of the missions in Appomattox and Buckingham Counties, Va. (S.V.)

YERKES, Rev. R. K., D.D., professor at the Philadelphia Divinity School, to have charge of the services at Church of St. Luke and the Epiphany, Philadelphia, and of the Church Farm.

CORRECT ADDRESS

GRIFFITH, Rev. G. TAYLOR, 297 East 37th St., South, Portland, Ore.; not 279 East 37th St., South, as mentioned in the June 21st edition of THE LIVING CHURCH.

ORDINATIONS

DEACONS

FLORIDA—On Trinity Sunday, June 15th, the Rt. Rev. Frank A. Juhan, D.D., Bishop of Florida, ordained to the diaconate, ELDRED CLARKE SIMKINS, in St. John's parish, Jacksonville. The candidate was presented by the Rev. Ambler M. Blackford, home father of St. John's Home for Boys at Keystone, South Jacksonville, and associate priest in St. John's parish. The rector of the parish, the Rev. Newton Middleton, read the gospel, and the Rev. Leonard C. Wolcott, a visiting priest of the diocese of Colorado, read the epistle. The Bishop preached the sermon. Present also in the sanctuary at the time of the ordination was the Rev. Peter C. Wolcott, retired priest of Chicago, now a resident of Jacksonville.

The Rev. Mr. Simkins has one more year in the theological department of the University of the South and will return to Sewanee at the commencement of the fall term. Between now and that time he will have charge of the parish of Trinity Church, Apalachicola, and the mission of St. John's, Uweahitchka, both of these points having been rendered vacant by the retirement of the Rev. George E. Benedict, now a resident of Tallahassee.

GEORGIA—On June 22d the Rt. Rev. F. F. Reese, D.D., Bishop of Georgia, ordained CHARLES HENRY DUKES to the diaconate in St. Stephen's Church, Savannah. The candidate was presented by the Rev. J. S. Braithwaite, rector of St. Stephen's Church, and the sermon was preached by the Ven. J. H. Brown, arch-deacon for colored work in the diocese.

The Rev. S. B. McGlohn, rector of St. Paul's Church, Savannah, and the Rev. H. Randolph Moore (colored), rector of St. Peter's Church, Key West, Fla., assisted in the service.

The Rev. Mr. Dukes is to be deacon-in-charge of St. Mary's Church, Augusta, Ga.

SOUTHERN OHIO—On Sunday, June 22d, FRANK CARTER BANCROFT was ordained to the diaconate in Grace Church, Cincinnati, by the Rt. Rev. Boyd Vincent, D.D., retired Bishop of the diocese. The candidate was presented by the Rev. George H. Hills, rector of Grace Church, who also preached the sermon.

WESTERN NEW YORK—On Trinity Sunday, June 15th, the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, ordained FRANK S. PATTERSON and KENNETH S. UQUHART to

the diaconate in St. Peter's Church, Geneva. Both candidates were presented by the Rev. Kenneth Bray of Bethlehem, Pa., who also preached the sermon.

The Rev. Mr. Patterson is to be deacon-in-charge of the Wyoming-Genesee Associate Mission, with address at Attica; and the Rev. Mr. Urquhart is to be in charge of Fairport and East Rochester, with address at Fairport.

DEACONS AND PRIESTS

OHIO—At Christ Church Cathedral, Hartford, Conn., on Thursday morning, June 19th, IRA MYLES STANDISH MACINTOSH was ordained to the diaconate, and the Rev. BENJAMIN BISSELL advanced to the priesthood. The Rev. Mr. MacIntosh was presented by Dean Samuel K. Colladay and ordained by the Rt. Rev. W. Blair Roberts, D.D., Bishop of Ohio. The Rev. Mr. Bissell was presented by the Rev. T. D. Martin of Hebron, and ordained by the Rt. Rev. Chauncey B. Brewster, D.D., retired Bishop of Connecticut. Mr. MacIntosh will take up his work next month in South Dakota.

SPRINGFIELD—On the Fourth Sunday after Easter, May 18th, in St. Paul's Church, Springfield, the Bishop of Springfield advanced to the priesthood the Rev. CHARLES LEON PARKER, and ordained to the diaconate THOMAS ALEXANDER DIXON, both of Nashotah Seminary. The candidates were presented by Archdeacon Houghton, rector of the parish; the Rev. Prof. Walter P. Whitman of Nashotah House preached the sermon and said the litany, and also united with the Bishop and Archdeacon in the laying on of hands upon the priest.

The Rev. Mr. Parker is assistant to the Rev. R. M. Gunn in St. Paul's Church, East St. Louis; and the Rev. Mr. Dixon has been appointed to missionary work under the general missionary of the diocese and Archdeacon of Calro, the Rev. T. G. C. McCalla, and is stationed at Paris, Ill.

PRIESTS

CENTRAL NEW YORK—On the Feast of St. John Baptist, June 24th, the Rt. Rev. E. H. Coley, D.D., Suffragan Bishop of Central New York, advanced to the priesthood the Rev. ERNEST WILLIAM CHURCHILL in All Saints' Church, Syracuse.

The sermon was preached by the Archdeacon of the diocese, the Ven. A. A. Jaynes, D.D. The candidate was presented by the Rev. A. B. C. Douthwaite, rector of All Saints' Church, Syracuse. The Rev. Cecil Taylor of Adams and the Rev. Ray Wootton of Pulaski took parts of the service.

The Rev. Mr. Churchill took charge of the missions at Windsor and Harpursville on July 1st.

KENTUCKY—In St. Andrew's Church, Louisville, on the festival of St. John the Baptist, June 24th, the Rev. CHARLES S. LEAVELL was advanced to the priesthood by the Rt. Rev. C. E. Woodcock, D.D., Bishop of the diocese, after but six months as deacon. The rector of St. Andrew's, the Rev. John S. Douglas, served as both presenter and preacher, the candidate having been under his pastoral guidance and influence from early boyhood. Ten of the local presbyters united in the laying on of hands.

Accompanied by his bride but a few weeks, the Rev. Mr. Leavell will proceed at once to the charge awaiting him as rector of Christ Church, Bowling Green, Ky.

LEXINGTON—At Trinity Church, Covington, on Sunday morning, June 29th, the Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, advanced to the priesthood the Rev. ALVIN LAMAR WILLS. The candidate was presented by the Ven. James D. Gibson, rector of Trinity Church, and the sermon was preached by the Bishop of Lexington.

The Rev. Mr. Wills will continue to serve as assistant to the Rev. Dr. Ze Barney Phillips at the Church of the Epiphany, Washington, D. C.

SOUTHERN VIRGINIA—On St. John Baptist Day, June 24th, the Rev. PEARSON HILL SLOAN was advanced to the priesthood in Emmanuel Church, Kempsville, by the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia. The candidate was presented by the Rev. Norman E. Taylor, executive secretary of the diocese. The sermon was preached by Canon Arrowsmith of the Baltimore Cathedral. Nearly all the Norfolk clergy were in the chancel. The Rev. Mr. Sloan is rector of Old Donation and Emmanuel Churches in Lynnhaven parish, with residence at Kempsville, Va.

SPRINGFIELD—On Tuesday, May 20th, in St. John's Church, Centralia, the Bishop of Springfield advanced to the priesthood the Rev. JESSE KETCHAM BRENNAN, Jr. The candidate was presented by his father, the Rev. Jesse Ketcham Brennan, Sr., rector of Trinity Church, Hannibal, Mo., who also preached the sermon. The litany was said by the Ven. E. J. Haugh-

ton of Springfield. Several priests united with the Bishop in the laying on of hands.

The Rev. Mr. Brennan becomes rector of St. Andrew's Church, Edwardsville, with the charge of Christ Church, Collinsville.

WESTERN NEW YORK—On June 11th the Rt. Rev. David L. Ferris, D.D., Bishop of Western New York, advanced the Rev. W. WILSON MANROSS and the Rev. FREDERICK M. WINNIE to the priesthood in St. Luke's Church, Rochester. The Rt. Rev. Cameron J. Davis, D.D., Bishop Coadjutor of the diocese, preached the sermon.

The Rev. Mr. Manross, who was presented by the Rev. H. H. Hassinger of Geneva, is to be a Fellow at the G. T. S. next year; and the Rev. Mr. Winnie, presented by the Rev. Samuel H. Edsall of Geneva, has not been assigned as yet.

DIED

BRADFORD—On the feast of the Nativity of St. John Baptist, 1930, Sister AUGUSTINE, of the Sisterhood of the Holy Nativity, entered into rest at the convent, Fond du Lac, Wis., in her 90th year. She was the daughter of the late Augustus W. Bradford, Civil War governor of Maryland.

SHATTUCK—At Poughkeepsie, N. Y., June 11th, SIDNEY DOANE SHATTUCK, son of the late Lieut. B. F. Shattuck of the frigate *Constitution*.

"May he rest in peace and may light perpetual shine upon him."

SNOW—Entered into life eternal at her home in Tuscaloosa, Ala., on June 24th, CARRIE TERESA SNOW, widow of the late Edward Nicholas Cobbs Snow, for many years senior warden of Christ Church, in the seventy-sixth year of her age.

"Grant her, O Lord, eternal rest and let light perpetual shine upon her."

STOCKETT—Entered into the rest of paradise on Trinity Sunday, from her home, Annapolis, Md., ELISABETH CLAUDE STOCKETT, widow of the late Julius Hall of Baltimore, and daughter of the late Mary Priscilla and Francis Henry Stockett of Annapolis.

CORRESPONDENTS OF THE LIVING CHURCH

CHANGES AND CORRECTIONS

[See 1930 *Living Church Annual*, pp. 236-237]

MARQUETTE—Add, Rev. George S. Walton, 616 Ogden Ave., Menominee, Mich.

MONTANA—Add, Miss Imogene Richardson, 9 Rohrs Block, Helena, Mont.

WESTERN NORTH CAROLINA—Add, Rev. James B. Sill, Rutherfordton, N. C.

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THROUGH

CLASSIFIED DEPARTMENT

OF

THE LIVING CHURCH

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BORN

PICKENS—A daughter was born to the Rev. and Mrs. CLAUDE L. PICKENS, Jr., on June 26th, in Hankow.

POSITION OFFERED

MISCELLANEOUS

WANTED — ORGANIST AND CHOIRMASTER in upstate New York parish. Intelligent Churchman about 40, for boys' choir. Studio for outside work and \$1,200 to start. Good opportunity. Reply, G-474, care of **LIVING CHURCH**, Milwaukee, Wis.

POSITIONS WANTED

CLERICAL

CLERGYMAN, MARRIED, UNIVERSITY and seminary graduate, desires change of parish after vacation. Present stipend \$2,700. Address, S-473, **LIVING CHURCH**, Milwaukee, Wis.

EXPERIENCED PRIEST DESIRES SUPPLY duty, in or near Hartford, Bridgeport, New Haven, or Waterbury, on August 3d and 10th. Address, PRIEST, 33 11th St., Norwich, Conn.

PRIEST, FAITHFUL AND EFFICIENT, wants supply duty near New York City. Write KENNETH GUTHRIE, 1177 Warburton, North Yonkers, New York.

PRIEST, FORTY-FIVE, MARRIED, SEMINARY and university graduate, effective extemporaneous preacher and efficient organizer, desires correspondence with vestry seeking a rector. Address, H-490, care of **LIVING CHURCH**, Milwaukee, Wis.

PRIEST, SINCERE, PUNCTUAL, FAITHFUL, hard worker, unmarried, no ties, excellent extemporaneous preacher, in his prime, Catholic-minded, first class references, urban and rural experience and as teacher of Classics and English. Available September 20th for permanent work. Address, E-472, care of **LIVING CHURCH**, Milwaukee, Wis.

MISCELLANEOUS

CHURCH WOMAN, TRAINED AND EXPERIENCED social service worker, thorough knowledge of Church activities. Church school teacher, executive ability, free to accept position as parish worker. Good references. Miss MARCIA PRATT JOHNSON, 207 N. Main St., Orlando, Fla.

MUSIC TEACHER DESIRES POSITION in Church school, as teacher of piano, voice or public school music. Have degree and experience. Reply, L-456, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, F.A.G.O., DESIRES change. Boy or mixed choir. Opportunity needed to develop high class musical service. Wide experience. Recitals, etc. Address, D-208, care of **LIVING CHURCH**, Milwaukee, Wis.

ORGANIST-CHOIRMASTER, HOLDING highest credentials desires change. Pacific coast preferred. O. C. S-489, care **LIVING CHURCH**, Milwaukee, Wis.

REFINED TEACHER OF EXPERIENCE needing summer employment, desires position with private family, near Philadelphia, as governess to children aged five to ten. M. P., 541 S. 49th St., W. Philadelphia, Pa.

SISTER OF WELL KNOWN NEW YORK rector desires position as housemother, hostess or chaperon in Church school or institution. Seven years' practical experience. Reply, R-455, care of **LIVING CHURCH**, Milwaukee, Wis.

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A RETREAT for women will be held at St. Mary's Convent, Sewanee, Tenn., beginning with Vespers, Monday, July 14th, and ending with Mass, July 17th. Conductor, the Rev. Harcourt Johnson. Those desiring to attend will please send their names to the SISTER SUPERIOR.

WEST PARK, ULSTER CO., N. Y. A RETREAT for priests will be held at Holy Cross, God willing, beginning Monday evening, September 22, 1930, and ending on Friday morning, September 26th. Conductor, Fr. Robert Chalmers. No charge. Address, GUESTMASTER.

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THIS department will be glad to serve our subscribers and readers in connection with any contemplated purchase of goods not obtainable in their own neighborhood.

READERS who desire information in regard to various classes of merchandise used by the churches, rectories, parish houses, church institutions, or homes, may take advantage of our special information service, and send us their wants and we will transmit their request to such manufacturers or dealers, writing the letter for them, thus saving them time and money.

ADVERTISERS in THE LIVING CHURCH are worthy of your consideration when making purchases. If you desire literature from anyone who is not advertising in this publication, write his name and address, or the name of the product in which you are interested, and we will see that you are supplied.

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46 Q Street, N. W.
Sundays: 7:00 A.M. Mass for Communions.
" 11:00 A.M. Solemn Mass and Sermon.
" 8:00 P.M. Solemn Evensong. Sermon.
Daily Mass 7:00 A.M., also Thursday, 9:30.
Fridays, Evensong and Intercession at 8:00.
Confessions, Saturdays, 8:00 to 9:00 P.M.

Illinois

Church of the Ascension, Chicago

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REV. WILLIAM BREWSTER STOSKOPF, Rector
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Confessions: Saturday, 4:00-5:30, 7:30-9.

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SUMMER SCHEDULE
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Matins, 10:00 A.M.; Sung Mass and Sermon, 10:30 A.M.; Solemn Evensong, 7:30 P.M.
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5:00 P.M. Thursdays and Holy Days, a second Mass at 9:30 A.M.

Church of St. John the Evangelist, Boston

Bowdoin Street, Beacon Hill
(The Cowley Fathers)
Sundays: Low Mass and Holy Communion, 7:30 and 9:30 A.M.
High Mass and Sermon, 11 A.M.
Sermon and Benediction, 7:30 P.M.
Daily Low Mass, 7 and 8 A.M.
Extra Mass Thursday and greater Holy Days, 9:30 A.M.
Confessions: Saturdays, 3 to 5 and 7 to 9 P.M.
The Mission House, S.S.J.E., 33 Bowdoin St.
Telephone: Haymarket 6232.

Minnesota

Gethsemane Church, Minneapolis

4th Avenue South at 9th Street
REV. DON FRANK FENN, D.D., Rector
Sundays: 7, 8, 9:30, 11, 7:45.
Wed., Thurs., Fri., and Holy Days.

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Avenue C between 3d and 4th Streets
Sunday Masses: 8:00 and 10:00 A.M.
Confessions, Saturdays, 9-11 A.M., 7-8:30 P.M.

Church of the Incarnation, New York

Madison Avenue and 35th Street
REV. H. PERCY SILVER, S.T.D., LL.D., Rector
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Holy Communion throughout the year at 8:00 A.M.
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REV. RANDOLPH RAY, D.D., Rector
Sundays: 8:00 and 9:30 A.M. (Daily 7:30.)
11:00 A.M. Missa Cantata and Sermon.
4:00 P.M. Vespers and Adoration.
Thurs., Fri., and Saints' Days, 2d Mass at 10.

CHURCH SERVICES—Continued

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 Rev. FRANKLIN JOINER, Rector
 Sunday: Low Mass at 7:00, 8:00, and 9:15.
 High Mass and Sermon at 11:00.
 Sermon and Benediction at 8:00.
 Daily Mass at 7:00 and 9:30. Also Tues-
 day and Friday at 8:00.
 Friday: Sermon and Benediction at 8:00.
 Confessions: Friday, 8:00 to 5:00; 7:00
 to 8:00. Saturday, 8:00 to 5:00; 7:00 to
 9:00.

Saint Mark's Church, Philadelphia

Locust Street, between 16th and 17th Streets
 Rev. FRANK L. VERNON, D.D., Rector

SUNDAYS:
 Masses for Communion, 8:00 and 9:00.
 Solemn High Mass, 11:00.
 Solemn Evensong, 4:00.

DAILY:
 Masses, 7:00 and 7:45 (9:30 Holy Days
 and Thursdays).
 Matins, 9:00.
 Intercessions, 12:30.
 Evensong, 5:00.

CONFESSIONS:
 Saturdays, 4:00 to 5:00; 8:00 to 9:00.
 TELEPHONE:
 Clergy House—Pennypacker 5195.

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K FOX, LONG BEACH, CALIFORNIA, 1250
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 Morning service every Sunday (including
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K HQ, SPOKANE, WASHINGTON, 590 KILO-
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 Evangelist. Evening service every Sunday from
 8 to 9 P.M. P. S. Time.

K SCJ, SIOUX CITY, IOWA, 1330 KILO-
 cycles (225.4). St. Thomas' Church, every
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 first and third Sunday at 11:00 A.M., C. S.
 Time.

WBBZ, PONCA CITY, OKLAHOMA, 1200
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 third Sunday at 11:30 A.M., C. S. Time.

W HAS, LOUISVILLE, KY., COURIER
 Journal, 820 kilocycles (365.6). Choral
 Evensong from Christ Church Cathedral every
 Sunday, 4:30 P.M., C. S. Time.

WIBW, TOPEKA, KANSAS, 1300 KILO-
 cycles (230.6). Grace Cathedral Services
 every second Sunday at 11:00 A.M. Organ re-
 cital every Monday and Thursday from 6:00
 to 6:30 P.M., C. S. Time.

WIP, PHILADELPHIA, PA., 610 KILO-
 cycles (492). Church of the Holy Trinity.
 Every Sunday at 10:45 A.M., E. S. Time.

WKBW, BUFFALO, N. Y., 1470 KILO-
 cycles (204). Church of the Good Shep-
 herd. Morning service every Sunday at 9:30,
 E. S. Time.

WLBW, OIL CITY, PA., 1260 KILOCYCLES
 (238 meters). Christ Church. Every
 Wednesday, 12 noon to 12:30 P.M., E. S. Time.
 Rev. William R. Wood, rector.

WPG, ATLANTIC CITY, N. J., 1100 KILO-
 cycles (272.6). St. James' Church, every
 Sunday at 4:00 P.M., E. S. Time. Rev. W. W.
 Blatchford, rector.

W RVA, RICHMOND, VA., 1110 KILO-
 cycles (270.1). St. Mark's Church, Sunday
 evening, 8:00 P.M., E. S. Time.

W RBQ, GREENVILLE, MISS., 1210 KILO-
 cycles (247.8). Twilight Bible class lec-
 tures by Rev. Philip Davidson, rector of St.
 James' Church, every Sunday at 4:00 P.M.,
 C. S. Time.

WRC, WASHINGTON, D. C., 50 KILO-
 cycles (315.6). Washington Cathedral, the
 Bethlehem Chapel every Sunday. People's
 Evensong and sermon (usually by the Bishop
 of Washington) at 4:00 P.M., E. S. Time.

WTAQ, EAU CLAIRE, WIS., 1330 KILO-
 cycles (225.4). Service from Christ Church
 Cathedral, Eau Claire, second and fourth Sun-
 days at 11:00 A.M., C. S. Time.

WTAR, NORFOLK, VA., 780 KILOCYCLES
 (384.4). Christ Church every Sunday and
 Festivals 11:00 A.M., E. S. Time.

WGO, SAN FRANCISCO-OAKLAND, CALIF.,
 790 kilocycles (380 meters). Grace Cathed-
 ral. Morning service, first and third Sunday,
 11:00 A.M., P. S. Time.

BOOKS RECEIVED

(All books noted in this column may be
 obtained from Morehouse Publishing Co.,
 Milwaukee, Wis.)

The Macmillan Co. 2459 Prairie Ave., Chicago, Ill.
*Hebrew Religion: Its Origin and Develop-
 ment.* By W. O. E. Oesterley, M.A., D.D.
 (Camb.), professor of Hebrew and Old
 Testament Exegesis, King's College, Uni-
 versity of London, examining chaplain to
 the Bishop of London; and Theodore H.
 Robinson, M.A., D.D. (Lond.), professor
 of Semitic Languages, University College,
 Cardiff, Hon. D.D. (Aberdeen). \$2.50.

*The Mystic Will: Based on a Study of the
 Philosophy of Jacob Boehme.* By Howard
 H. Brinton, Ph.D., professor of Religion,
 Mills College, California. With an Intro-
 duction by Rufus M. Jones, M.A., D.Litt.,
 professor of Philosophy, Haverford College,
 Pa. \$2.50.

Richard R. Smith, Inc. 12 E. 41st St., New York
 City.

The Gospel of Luke. By William Man-
 son, D.D., professor of New Testament
 Language Literature and Theology, New
 College, Edinburgh. \$3.50. Being a volume
 in the Moffatt New Testament Commem-
 orary. Based on the New Translation by
 the Rev. Professor James Moffatt, D.D.,
 and under his editorship.

Spottiswoode, Ballantyne & Co., Ltd. 1 New
 Street Square, E. C. 4, London, England.

The Hills of Dream: and Other Poems. By
 Alastair Davis. With a Foreword by the
 Rev. Hon. Edward Lyttelton, D.D.

RECONSTRUCTION IN TOKYO

TOKYO—A very important event, mark-
 ing the progress that has been made in
 the reconstruction of the Church's work
 in Tokyo, so sadly destroyed in the great
 earthquake of 1923, took place on May
 16th. On that day, in the presence of an
 audience of over 600 persons aside from
 the pupils and faculty of the school, the
 new main building of St. Margaret's High
 School for Girls was dedicated with re-
 ligious ceremonies, followed by addresses
 by prominent persons of Japan's capital
 city.

The religious services were conducted by
 Bishop McKim and Bishop Reifsnider,
 together with Dr. J. H. Kobayashi, the
 principal, and messages were read from
 Baron Shidehara, Minister of Foreign Af-
 fairs, the Hon. R. Tanaka, Minister of
 Education, the Hon. T. Ushizuka, Gov-
 ernor of Tokyo Prefecture, Mrs. Keiko
 Segawa, president of the alumnae associa-
 tion, and Miss Masuko Sakai, representa-
 tive of the students.

Addresses were made by the Rev. Dr.
 John W. Wood, by Prince Iyesato Toku-
 gawa, president of the House of Peers,
 and the American Ambassador, Hon. Wil-
 liam R. Castle, Jr. Prince Tokugawa ex-
 pressed the great gratification felt by the
 Japanese people for this outstanding in-
 stitution for the education of young wom-
 en of the Empire, and Mr. Castle's address
 was expressive of his often manifested
 interest in all the work that the Church
 has done and is doing in Japan, as well
 as in this particular enterprise, so im-
 portant in the upbuilding of society.

Following the dedication and addresses
 was held the deferred graduation exercise
 for the class of 1930, when diplomas were
 conferred on twenty-four graduates.

At the time of the earthquake the school
 was in wooden buildings in Tsukiji, which
 were completely destroyed by the fire.
 Temporary buildings were erected soon
 after the present site was bought, in 1924,
 and the school has been carried on in
 these until now. The new buildings in-
 clude class rooms, a dormitory, and as-
 sembly hall. There will be added shortly
 a chapel and another dormitory.

The funds for the land and new build-
 ings were supplied through the recon-
 struction fund raised by the American

Church after the great disaster, but very
 largely contributed by devoted women of
 the Church, of whose gift the "gold and
 silver offering" formed a large part; but
 the money for the chapel, \$50,000, was
 given from the triennial offering of the
 Woman's Auxiliary in 1928.

The large plot of land secured in the
 suburb of Takaido Machi, easily accessible
 from most parts of Tokyo city, containing
 nearly thirteen acres, will provide for
 future expansion.

The present enrolment numbers 442
 students with a faculty of 29, with Miss
 C. Gertrude Heywood as director. Miss
 Heywood has given herself unstintingly to
 the development of the school for many
 years, and has never been disheartened in
 the face of the many distresses and diffi-
 culties of the recent years. She has now
 gone for a brief rest to America, returning
 for the autumn term.

SUMMER SCHOOL AT COVE, ORE.,
ENDS SESSIONS

COVE, ORE.—Ascension summer school,
 of Eastern Oregon, awarded one diploma
 of the National Accredited Teachers Asso-
 ciation and sixty-four national credits at
 the graduation exercises held June 19th at
 the close of its seventh annual ten-day
 session. All the clergy of the district
 were included in the seventy-four persons
 who received the certificate of the school
 for studies taken.

The twenty-fifth and twenty-fourth an-
 niversaries, respectively, of Bishop Rem-
 ington's ordinations to the diaconate and
 to the priesthood, were observed on Trin-
 ity Sunday, when he celebrated the Holy
 Communion, sung by the school, and con-
 firmed the first of two confirmation
 classes presented during the period. The
 evening service on the school lawn was
 attended by Church people from La Grande
 and by the Methodist and Baptist con-
 gregations of Cove.

The Rev. William M. Bradner, director
 of religious education at Boston, returned
 to the site of his first charge as chaplain.
 The Rev. Frederick B. Bartlett repre-
 sented the Field department.

Bishop and Mrs. Remington left at the
 close of the school for the Lambeth Con-
 ference.

DIOCESAN JOURNAL OF
CENTRAL NEW YORK

UTICA, N. Y.—An example in business
 efficiency is set by the secretary of the
 diocese of Central New York in the publi-
 cation and delivery of the journal of con-
 vention within five weeks of the diocesan
 meeting. The volume includes all paro-
 chial and diocesan reports, and is re-
 markable, also, in that every parochial
 report had been received prior to the
 meeting of convention, so that the table
 of parish statistics was prepared before
 the convention sessions.

The summary of statistics shows 119
 clergy, 156 parishes and missions, 31,507
 communicants (an increase of 394), 1,329
 baptisms, 1,476 confirmations (an in-
 crease), 10,414 Church school pupils, also
 an increase.

The problems which self-supporting
 dioceses, even in the prosperous east, must
 face is shown by the fact that out of 156
 churches only 60 are wholly self-support-
 ing and on them falls the responsibility
 for assisting in greater or less degree the
 other 96, while at the same time respond-
 ing to the numerous calls from without,
 including general missionary quotas.

Coming of Representatives of Orthodoxy To Lambeth Conference Draws Interest

Church Difficulty in Dodekanese Still Continues — The Orthodox Church in Poland

L. C. European Correspondence
Wells, Somerset, England, June 8, 1930

THE MOVEMENT IN THE EAST THAT HAS most of interest for Anglicans at the moment is the coming of the representatives of Orthodoxy to London to be present at the coming Lambeth Conference. The Ecumenical Patriarch, at the request of the Archbishop of Canterbury, sent out letters to all the Churches in communion with his see, requesting them to choose and send each two ecclesiastics of rank for that purpose. Choice of personnel was left, of course, to each autocephalous Church, but though the choice has been made, it is not always known as yet, officially.

In the case of Alexandria, the Patriarch Meletius collected his bishops and stated his intention of being the deputation and representative himself in order that he might have the pleasure of seeing so many of his own personal friends once more. Unfortunately, one of the greatest of those old friends and fellow-workers of the Patriarch, Archbishop Davidson, has been called to his rest just before the meeting was possible.

The Patriarch Meletius is likely to be — though we speak in ignorance of the position of his colleagues — the most striking personality in the band, for he is one of the best-known characters in the whole Orthodox communion. Greek by birth, he first rose to importance as Archbishop of the autocephalous Church of Cyprus, and a political colleague of Venizelos, by whom he was drawn to the throne of Athens, and at the next vacancy of the patriarchal throne, the influence of that statesman, then as now dominant in Greek life, procured his election to Constantinople.

As Patriarch he was a leader in the various reforms that the best men in the Orthodox Church then saw to be needful in that body, but it was a moment when it was impossible to separate religion and politics. Meletius was elected to the Ecumenical throne at the moment when the entente powers were in occupation of Constantinople and when the Turk came back he was one of the immediate objects of their vengeance. Fortunately, they were too impatient to hold their hands, and soldiers were sent to the "phanar" (the patriarchal residence in the capital) to arrest him while there were still a few British sailors in Constantinople. A telephone message to the British embassy brought down a boat crew on the instant, and they found the prelate actually being forced into the motor car which was to take him into a captivity where he would have vanished forever. The sailors prevented the arrest, thereby undoubtedly saving his life, but the Turks were able to insist on his resignation of the see, and he retired, like many another holder of the throne before him, to a monastery on Mount Athos. Thence, after an interval of rest and study, he was summoned to the throne of Alexandria, from which center he is the ruler of all Orthodox in Africa, including the considerable body at such centers as Johannesburg. He is perhaps the Orthodox Patriarch whom Roman controversialists dislike most, pos-

sibly because it is very hard for them to forgive the first prelate to give a formal recognition to Anglican orders. All men would agree he is one of the most forceful characters in the Orthodox episcopate of the day, and a prelate whose career has a note of the picturesque and the adventurous that is not too common in this century.

It is not only to Lambeth, however, that Orthodox deputations are now being sent. Representatives from each autocephalous Church are gathering at the monastery of Vatopedi on Mount Athos also to prepare the agenda for the "pro-synod" of the Orthodox communion that will soon be collecting at that center. They are expected to begin their deliberations on the very day that this letter is written, and it is interesting to note that at least in one important case the same men perform both duties. The two representatives of the Ecumenical Patriarchate at Athos are to go on from that point to Lambeth, so that they meet the Anglican bishops with the fullest and most recent knowledge of what the Orthodox communion is hoping for itself.

DIFFICULTY IN THE "DODEKANESE"

The Church difficulty in the "Dodekanese" (the twelve Islands of which Rhodes is the most important) still continues. Mussolini, who speaks, of course, for Italy is very desirous that all "Italians belonging to the Orthodox Church in the Aegean islands" should be given a grant of autocephalous rights in their Church life by the Ecumenical Patriarch. The people most concerned — who, by the way, are not best pleased at being thus described as Italians, when they say that they are Greeks who happen to be under Italian rule — say plainly that they do not want this autocephalous grant at all, and conservative feeling in the whole communion is annoyed by it. They declare that the granting of it would "break up the foundations of the four apostolic thrones" and "destroy the unity of the Greek world." These are, of course, merely the overstatements of angry men. It is more reasonable to point out that the giving of such a grant would be a yielding of the principle at stake in the Albanian dispute we have referred to in these letters.

The Ecumenical Patriarch declared that he was perfectly willing to grant autocephalous privileges to his spiritual children in Rhodes if they wanted them. He proposed to send a commission of two bishops to find out. The proposal did not seem opposed to ordinary ideas of Church government, but it was abhorrent to the representative of Italy sent to the "phanar" to discuss the point and that official left Istanbul at once, in anger. The notion of asking people what they want, instead of giving them what you are sure will be good for them, is apparently opposed to the principles of Fascismo. The Patriarch was quite prepared, on the suggestion of his colleague, Meletius of Alexandria, to allow the four Orthodox bishops of the islands to meet in an "eparchial synod" and settle all ecclesiastical affairs for themselves, but that was turned down by Italy also.

Islands that have got to be made Italian politically, no matter what they are racially, must not be allowed to be what

they would like to be, either religiously or ecclesiastically. It would seem under such circumstances to be rather hard for the Orthodox Church to keep itself out of political questions, so that it need not always be blamed for mixing itself up in them.

THE ORTHODOX CHURCH IN POLAND

In Poland, the position of the Orthodox Church is a peculiar one. It has always been in a minority in that land, largely because Russia was, of course, the land of Orthodoxy, and the ordinary Pole would be anything rather than Russian. Hence he became Latin by natural process of evolution. Still, the Orthodox Church of the country is an important body nevertheless, and post-war developments have made it one of the numerous autocephalous Churches that now make up the communion.

Naturally, the Church is jealous of its newly acquired rights, and inclined to be a little suspicious of the Ecumenical Patriarchate in consequence. Hence there arose friction between the Church, the Patriarchate, and the Polish government. The government had appointed a Greek gentleman, Prof. Alexander Zotos, to the regius professorship of Greek and Orthodox theology at the Warsaw University. The Patriarch of Constantinople made the same gentleman his "apocrisiarius," or representative in the land of Poland, and apparently the late Patriarch, Basil, framed the letter of appointment rather indiscreetly. It seemed to be an order to the professor to exercise surveillance over the infant autocephalous Church, and a body jealous of its independence was up in arms. However, the misunderstanding was smoothed away by the present Patriarch.

The Orthodox Church also finds itself in touch with the "Mariavites" of Czechoslovakia, who represent a secession from Rome that took place immediately after the war, and who seem to have gone rather far in the way of reform, after the example of that John Huss whom they regard as their founder and proto-martyr. The Mariavites of Poland were willing enough to unite with the Orthodox, "on conditions of autonomy" under their Archbishop, Kawalski. There were, however, difficulties in the way. Putting aside the case of a certain deacon, Sergius Svedka, who had been suspended by the Orthodox authorities for misconduct and then received without too close inquiry by the Mariavites, there was the question of the Orthodox dogmas and canons. Given submission to these, the Orthodox were willing to think about a grant of ecclesiastical autonomy for the Mariavite Church. The Mariavites, however, declared that they were ready to admit the Orthodox to communion, if they on their part would recognize the primitive and proper character of the married bishops and the ordained women of the Mariavites, developments which it is not surprising that the Orthodox were inclined to boggle at. Meantime, the "sobor," or council, of the Orthodox Church in Poland, is now to meet for the first time since 1791, since in fact the bad old days of Polish partition, when the Church of the land was swallowed up by that of Russia. The Archbishop of Warsaw, Dyonizy, has been trying to bring about this assembly for some time but he had to overcome the suspicions of the ministry of education, which was inclined to think the regulations proposed less than fair to the laity of the Church. That has now been arranged and the sobor of the Polish Church will meet in due course.

The preliminary gathering, which is to draw up the agenda of the Church assembly proper, comes together on June 29th and it consists of the Metropolitan Dyonizy himself, with two other bishops, ten priests, and fifteen selected laymen. It has to suggest ways of dealing with the problem raised by the Roman claim for many of the Church fabrics, dealt with in a previous letter, as well as with general Church business.

THE MALTESE QUESTION

The Maltese question, referred to in our letter of May 22d [L. C., June 14th], continues to be of interest for all Englishmen, as well as all Churchmen.

The English Blue Book (May, 1930) practically confirms all that was said in our previous article, but omits, unfortunately, to give the "draft concordat" drawn up between Lord Strickland and Mgr. Robinson, which was so summarily quashed at the Vatican. It is to be hoped that the Roman reply to the Blue Book, the publication of which is soon expected, will give this important document, as it is understood that the British government was persuaded to refrain from publishing it, out of courtesy to the Vatican. Meantime, all must be impressed by the magnificently sweeping statement made by the Archbishop of Malta—as reported in the *Times* of June 9th—that "in Catholic countries the civil authorities—judges, ministers, and police—obey the bishops, and that in every conflict between Church and State, the former always proves to be right."

W. A. WIGRAM.

TO OBSERVE YEAR OF LOYALTY IN CENTRAL NEW YORK

UTICA, N. Y.—A pastoral letter from the Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, has gone to the clergy, wardens, trustees, and Church workers of the diocese in line with the movement suggested in the annual charge of the Bishop at the diocesan convention, calling upon all to make special efforts toward a more faithful witness to the Christian religion and a deepened sense of obligation in Church work and worship. After dealing with the present-day trend toward the lack of these things and some of the causes therefor, the letter urges "... a return to some deeper sense of obligation and to a real responsibility in public worship and private devotion, and if we are to have a renewal of Christian life in our day, it will come through some such witness on our part. And for this reason, I summon you to a year of loyalty and witness."

With the letter went some suggestions from the Bishop for the practical observance of this Year of Loyalty, notably that of observing Sunday, October 5th, as "Witness Sunday" looking to an effort to secure the presence of every member at the services: Preparations of a special sermon on this occasion on Christian loyalty and the responsibility of witnessing for Christ: a more intensive devotional effort during Advent; and a consideration of this work in the vestry meetings looking toward lay leadership in the congregation and a deepening sense of responsibility.

Bishop Fiske has provided special prayers and devotions to be used during this period, concluding with a very beautiful Family Prayer.

The Bishop appointed a committee at the diocesan convention in May to assist him in this effort and at their suggestion his letter went forth.

Appeal for Increased Support of Sponsors' Scheme at Session of Church Assembly

Clergy Pensions Measure Receives Royal Assent—Marching Crusaders Set Off

(The Living Church News Bureau)
London, June 20, 1930

THE MATTERS DISCUSSED AT THE Church Assembly summer session, which opened on Monday last, have been mainly of a domestic nature, and of but little interest to American Churchmen. I will, therefore, be as brief as possible in my comments. The Archbishop of York presided, in the absence of the Archbishop of Canterbury, who is recuperating at Bognor in preparation for the great strain of next month's Lambeth Conference.

The report of the Missionary Council was received on Monday, and consideration of the standing orders adjourned till the autumn session.

On Tuesday the sponsors' scheme was considered, and the report of the Central Board received. Earl Grey made an appeal for increased support of the scheme (to which I refer in a subsequent paragraph of this letter).

Much discussion took place over the 1931 budget, and criticisms of some items were made.

Wednesday was occupied by the patronage measure. Sir Thomas Inskip made a powerful speech concerning the traffic in advowsons, and moved that the sales of livings should be entirely abolished. But whether Parliament will agree to this remains to be seen.

ISSUES APPEAL FOR INCREASING SUPPLY OF ORDINANDS

Earl Grey, chairman of the Central Board of Finance of the Church Assembly, has issued a renewed appeal for the sponsors scheme—a method for increasing the supply of ordinands. In the last three years, over 550 ordinands have been trained by this method, but there are still 163 candidates for whom no provision has been made. It is not the least merit of the scheme that it creates a personal and human relationship between the individual sponsor and the candidate whom he assists.

Some of the measures devised to meet the dearth of men, however plausible in the circumstances, have failed to commend themselves to all Churchmen. The policy of uniting benefices, which is nearly always resented by the parishes concerned, is often unsatisfactory in working, and, by decreasing the number of benefices, diminishes the prospects of the unbeneficed. The pluralities measure of 1930 provides a way that is to be preferred, because its provisions are not irrevocable. During the present abnormal conditions, two parishes can be placed under the charge of a single incumbent, but with the chance of reverting to their original status when matters improve. But neither the pluralities measure nor the union of benefices measure will be needed for other than exceptional operations when once the supply of clergy to work the parishes has again become adequate.

CLERGY PENSIONS MEASURE RECEIVES ROYAL ASSENT

The clergy pensions (older incumbents) measure, 1930, has now received the Royal Assent, and comes into operation forth-

with. All older incumbents intending to retire, and desiring a pension, are asked to apply to the secretary of the Church of England Pensions Board, Tufton street, Westminster. A memorandum explaining the measure has been circulated to all interested parties.

MARCHING CRUSADERS SET OFF

One hundred officers and sisters of the Church Army, known as the Marching Crusaders, have set off from London this week, with trek carts, on long evangelistic route marches. They are going to Blackpool, Cleethorpes, Jersey, Margate, Southend, Carlisle, Douglas (Isle of Man), and Lowestoft. There are two columns of women, one marching to Lichfield and the other to Swansea. They will be on the road about five weeks. The party of men marching to Carlisle will not reach there before August 10th. Sometimes they will sleep on the floors of village schools, and food will be given them by villagers as they go along. About 800 parishes will be visited.

CENSUS OF RELIGIOUS VIEWS

A resolution was carried at last week's Oxford diocesan conference asking that when the census is next taken in England there should be a column placed on the official form in which people might state their religious views, if any. The resolution was moved by the Rev. C. E. M. Fry, vicar of Maidenhead, who said that there should not be any penalty in cases where the column was not filled up. Without a return in the census, he contended, it was difficult for a government to make arrangements in many matters that were fair to Church people. The information would make it easier to bring definite religious teaching into secondary schools, as well as elementary schools.

SACRED PARTS OF JERUSALEM SAVED FROM SPECULATIVE BUILDERS

How the Mount of Olives and the sacred parts of Jerusalem have been largely saved from the speculative builder is told by Dr. W. H. McLean, who prepared the plan of the city which was officially approved by Lord Allenby. Dr. McLean retired recently from the position of chief engineer in the Egyptian Civil Service. Twenty years ago he was called upon by Lord Kitchener to plan the city of Khartoum. After the British took Jerusalem, he was once more appointed to prepare a plan for a new city. The whole history of this plan will probably be published in the course of the next few weeks. Dr. McLean says that his first thought was to preserve the Holy Places. He had to resist a good deal of pressure from those who wished to develop building sites along the Brook Kedron, and even close to the Garden of Gethsemane. He insisted, however, on certain zones being agreed upon by all concerned. This has largely checked indiscriminate building on the slopes of the Mount of Olives. The new city, which is expected to increase in the next hundred years, will be erected in the zone to the west, where no serious harm can be done either to religious or historic feelings. GEORGE PARSONS.

NEW YORK—The Cathedral in Zanzibar, southeast Africa, is built on the site of the old slave market, and the high altar stands where the whipping-post used to be.

International Convention of Religious Education Opens Sessions in Toronto

Dedicate Memorial to First Bishop of Calgary—Closing of King's College School

The Living Church News Bureau
Toronto, June 25, 1930

THIS WEEK SOME 3,000 DELEGATES of the International Convention of Religious Education are meeting in Toronto, the evening meetings being held at the Airplane building in the Exhibition Park, those in the morning at various church buildings.

On Monday evening at the opening session messages of greeting were received from the Governor-General of Canada, the President of the United States, and the Prime Minister of Canada.

Hugh S. Magill, general secretary of the International Council of Religious Education, presented the following recommendations:

"We would recommend that a committee be appointed to work out with the leaders of the conference and study groups of the convention certain continent-wide goals or emphases upon which all agencies and groups may unite, such as: (1) a year's emphasis on better organization through the vigorous promotion of standards in all phases of the work; (2) a year's emphasis on leadership training as basic to all other accomplishments; (3) a year's emphasis on the expanding and enrichment of the Church school program; (4) a year's emphasis on securing increased attendance in the Church school; (5) possibly a united emphasis on temperance, world peace, or other important subjects."

On Tuesday evening, George A. Coe spoke on Building a Christian Social Order Through Religious Education, and Canon Cody on The Development of Christian Character.

The special feature on Friday is to be the address by Canon Charles E. Raven (of England), on Christ and Modern Education.

On Saturday afternoon a statue of Robert Raikes, founder of the Sunday school movement, is to be unveiled by representatives of the two oldest Sunday schools on the American continent, Christ Church, Savannah, Ga., and St. Paul's Church, Halifax, Nova Scotia (both Anglican Sunday schools). The statue, which stands opposite the Parliament building in Queen's Park, is a replica of the statue erected in Victoria Gardens, Thames Embankment, in 1880, the year of the Robert Raikes centennial, by the National Sunday School Union of England.

On Sunday evening, Dr. Hiltz, general secretary of the General Board of Religious Education of the Church of England in Canada, is to conduct the closing service of consecration.

CHURCH ARMY VAN DEDICATED

Last evening, outside of St. James' Cathedral, Toronto, the Church Army van given to the diocese of Toronto by the Anglican Young People's Association of the diocese, was dedicated by Bishop Lucas, warden of the Church Army in Canada.

AT THE CONVENT OF SISTERS OF THE CHURCH

This year the community retreat of the convent of the Sisters of the Church was conducted by Father Schleuter. The June leaflet of the convent says:

"On July 18th Sister Theresa and Novice Anna sail for England. It is a joy to have another novice going home for profession, please remember them in your prayers. We look forward to welcoming back Sister Una who has been at the Mother House the last two years. Sister Esperance is in charge of the kindergarten of seventy children, and Sister Estelle of a division of baby orphans, from eighteen months to three years."

VESTED CHOIR OF INDIANS

At Kincolith in the diocese of Caledonia, the native choir has been vested with surplices made by the Indians themselves, and the entire cost of \$75 was met by the congregation which is entirely Indian except for the resident doctor, constable, two teachers, and the missionary, the Rev. Oliver Thorne. During the year the parish raised for local and diocesan needs over \$840. Kincolith is situated about 100 miles north of Prince Rupert on the Naas River.

BISHOP PINKHAM MEMORIAL

Honoring the late Bishop William Cyprian Pinkham, first Bishop of Calgary, eloquent tribute was paid to his memory at the Pro-Cathedral of the Redeemer, Calgary, when the Rt. Rev. L. Ralph Sherman, D.D., Bishop of Calgary, unveiled a memorial in the chancel.

The memorial consists of a bishop's throne, beautifully designed and carved in oak, and bears the following inscription:

"To the glory of God and in loving memory of William Cyprian Pinkham, D.D., D.C.L., first Bishop of Calgary. Born, November 11, 1884. At rest, July 21, 1928. This throne was erected by the diocese of Calgary."

The Very Rev. R. H. Robinson, dean of Calgary, preached the sermon.

CLOSING OF KING'S COLLEGE SCHOOL

King's College School, Windsor, Nova Scotia, the oldest institution of its kind in the Overseas Dominions, recently held the closing exercises of its 142d year. It was a gala event in the history of the school, for the attendance of visitors was one of the largest on its record and the report of the headmaster, Charles Scott, showed the school to be in a very happy position. The total enrolment for the year reached ninety-six, and the report showed that those students who wrote college matriculation examinations last June made a very creditable showing. In each of the past three years, Mr. Scott reported, there has been an increase in the average attained in these examinations and in the number of passes.

At the annual service held in the memorial chapel an eloquent sermon was preached by the Rev. C. deW. White, a graduate of the school of ten years ago. Following the service the cadet corps held their final parade of the school year.

In the afternoon the prizes were presented to the students by Lieut.-Governor Tory and Archbishop Worrell.

JUBILEE OF ONE OF WYCLIFFE'S FIRST GRADUATES

The Rev. Canon Bernard Bryan, D.D., rector of the Church of Epiphany, Toronto, for forty-three years, and only surviving member of the first body of Wycliffe College graduates who were ordained in St. James' Cathedral in 1880, has just

celebrated the fiftieth anniversary of his ordination.

CHRISTMAS BOXES FOR BOYS IN BAFFIN LAND

Parents of boys attending the Lakefield Preparatory School, Lakefield, Ont., had their curiosity aroused recently by the sight of two crated parcels in the front hallway of the headmaster's house. It was not so much the parcels as the addresses, stenciled along the side of each, that kindled interest.

Sam Pudlutt, Lake Harbor, Baffin Land, said one, and Ben Audlanak, Pond's Inlet, Baffin Land, declared the other.

"Christmas boxes for Ben and Sam," explained Mrs. Mackenzie, the headmaster's wife, who had packed them. "You remember, they were the two little Eskimo boys who were at the school last year."

The two neatly packed Christmas boxes were for two old boys of the school, who as children of a northern tribe were born in the arctic and for one memorable year spent a thrilling time in the land of the white man.

Ben and Sam so far are the only Eskimo boys to be brought down from the land of the midnight sun to attend an Ontario boarding school.

MISS WALSH HONORED AT STRACHAN SCHOOL COMMEMORATION

At the Bishop Strachan School annual commemoration the most important event was the unveiling and presentation to the school of a portrait of Miss Walsh, the retiring principal, painted by E. Wyly Grier, P.R.C.A. The portrait was the gift of the council, a tribute to the splendid record of devoted service given by Miss Walsh during her nineteen years of principalship.

On the unveiling of the portrait by the Bishop of Toronto, president of the school, he addressed the pupils, referring to the many years of unselfish devoted service rendered by Miss Walsh. His remarks were received with rounds of applause and cheers.

Wyly Grier expressed his appreciation to the council for having had the privilege of painting the picture, and Miss Walsh, in a happy speech, accepted the picture on behalf of the school.

SUMMER CONVENTION IN SASKATCHEWAN

The summer convention in Saskatchewan was held at Emmanuel College June 23d to 27th. The Rev. R. K. Sampson and Mrs. Sampson of Melfort were dean and housemother.

The watchwords of the convention were Education, Devotion, Inspiration, Recreation. And these words appeared at the bottom of the program:

"Not 'What I can get out of it,' but 'What I can give to it!'"

MONTREAL'S FELLOWSHIP OF THE WEST TEAMS

Montreal now has three teams of the Fellowship of the West in the field for this year, the second year of operation, the Rev. G. Guiton and Mr. Haviland leaving two days after the service in Christ Church Cathedral for the Peace River Block and the Rev. W. C. Ecclestone and H. T. Holden for work in the northern part of the diocese of Edmonton. The third team left on June 13th for the diocese of Athabasca. Letters have already been received from the Rev. G. Guiton referring to his work and the urgent need that exists. Both the number of members of the Fellowship and the amount of their contributions exceed that of last year.

Diocese Pays Tribute to Bishop Lloyd, Suffragan of New York

Observes Golden Wedding and Fifty Years' Service in Ministry of Church—Other Items

The Living Church News Bureau
New York, June 28, 1930

ON WEDNESDAY, JUNE 25TH, IN SPITE of prevailing great heat, and at a time when many have left the city for their annual vacations, some 300 people gathered at the cathedral to pay tribute to their beloved Suffragan Bishop. The occasion marked a double anniversary. It was on June 25, 1880, that Arthur Selden Lloyd was ordained to the diaconate. That event took place in Christ Church, Alexandria, and the officiant was Bishop Whittle, then Diocesan of Virginia. Five days later, on the 30th, occurred the marriage of the Rev. Mr. Lloyd. So the gathering last Wednesday was a diocesan observance of the Bishop's golden wedding

The writer makes no attempt to describe the really great affection which all of us here in New York diocese feel toward Bishop Lloyd. We rejoice that his fiftieth anniversary in the ministry finds him happy in doing that which he loves best to do and which few men in all the Church can do better. The presence of Mrs. Lloyd at Wednesday's gathering was the crowning touch upon a decidedly happy and blessed occasion.

ITEMS

Bishop Walter H. Overs, now rector of Grace Church at Hastings-on-the-Hudson, has sufficiently recovered from a recent serious indisposition so that he has left St. Luke's Hospital and returned home. Since coming to this diocese to serve in parochial work ill-health has kept him most of the time at the hospital.

Bishop John P. Tyler of North Dakota comes to New York this summer to be



CATHEDRAL CONTINUES TO GROW

The West Front of the Cathedral of St. John the Divine, New York City, as it appeared on a June afternoon.

anniversary and also of his fifty years' service in the ministry of the Church.

At 11 o'clock there was a celebration of the Holy Communion, with Bishop Lloyd as the officiant. Many of the diocesan clergy were vested, and the cathedral choir assisted in the choral parts of the service. Dr. Gilbert, Suffragan Bishop-elect, read the epistle, and Bishop Manning the gospel. Among those present were Bishop Wise of Kansas, Bishop Abbott of Lexington, and the Rev. Dr. Tomkins of Philadelphia.

Following the luncheon served in the undercroft of synod hall there was a somewhat bewildering presentation of gifts made under the able direction of the rector of the Church of the Incarnation. It was difficult to decide who enjoyed this portion of the occasion the more, Bishop and Mrs. Lloyd or Dr. Silver. Among the gifts of more serious and greater value were a leather traveling case, an oriental rug, a leather-upholstered easy chair, and a complete set of episcopal vestments. By "complete set" is meant the rochet, chimere, tippet, and a Doctor's hood from the University of the South. If a cope and mitre were not included a considerable proportion of the clergy present on Wednesday know with what dignity and graciousness their beloved Virginia-trained Suffragan Bishop wears them.

the preacher on Sundays at St. Thomas' Church.

At a recent meeting of the diocesan board of religious education, the Rev. Gabriel Farrell, Jr., rector of the Church of the Messiah at Rhinebeck, was elected president. H. H. Pike continues to serve as treasurer, and Miss Louise E. Rich as executive secretary.

HARRISON ROCKWELL.

COMMENCEMENT AT WOODBERRY, ATLANTA, GA.

ATLANTA, GA.—The Rt. Rev. H. J. Mikell, D.D., Bishop of Atlanta, made an address and delivered the diplomas to fifteen graduates at the twenty-second annual commencement of Woodberry Hall, preparatory school for girls in Atlanta. The commencement sermon was preached in All Saints' Church by the rector, the Rev. Dr. W. W. Memminger, before a large congregation.

Announcement has been made that this school, which is the only Church school for young women in Georgia, will add a junior college department the coming school year.

Its president, Miss Rosa Woodberry, is on the executive board of the diocese, and a member of the diocesan department of religious education.

GIFTS OF JAPANESE WOMEN OF NORTH TOKYO

KIRIYU, JAPAN.—The seventh annual meeting of the North Tokyo diocesan branch of the Japanese Woman's Auxiliary was held at Kiriuyu, about eighty miles from Tokyo, on May 8th.

Holy Communion was celebrated by the Rt. Rev. John McKim, D.D., Bishop of North Tokyo, assisted by the Rev. E. L. Andrews, priest in charge, who was also the preacher. There were between thirty at Mayebashi, every bit of which has and forty present, representing seventeen branches. It was strange to some of the missionaries present to worship in the attractive new church which has been converted from the former mission residence been used, much of the work having been done by the Rev. Mr. Andrews himself.

After the service all went to the home of the Rev. and Mrs. Andrews, a Japanese house situated on a hill with a fine view of the city. Following a delightful box luncheon the business meeting was held.

After the reading of the minutes and the calling of the roll, the president, Miss McKim, gave a résumé of what was proposed to be done with a balance of \$75 which remained after the regular appropriations of the year. These proposals having been previously submitted to each branch by letter, it was now voted to make the following division of the amount available: \$25 to the Pension Fund for Japanese clergy and mission women; \$25 to the Clergy Sustentation Fund; and \$25 to the Bishop, to be used at his discretion. It was voted to give the offering at each annual service to the church where the meeting is held; this year it was \$23.

The total amount collected this year was about \$450. Of this the regular appropriations are: \$100 to the Missionary Society of the Japanese Church; \$140 to the Central Woman's Auxiliary of Japan; \$25 to the Leper work at Kusatsu. This year the allotment to the United Offering of the American Woman's Auxiliary was about \$40. In addition to this an additional \$62 was contributed as an extra to the Taihoku, Formosa, land fund, to which this diocesan branch had given in previous years nearly \$200.

The present membership of this branch is about 200, excluding the leper colony at Kusatsu.

INTEREST OF CHURCH ON ONONDAGO RESERVATION

SYRACUSE, N. Y.—Of special interest in connection with the Church of the Good Shepherd, our church on the Onondaga Indian Reservation near Syracuse, was the celebrating on June 15th of the Holy Communion by the newly-ordained priest, the Rev. William Wilson Manross, at the same altar where his father, the Rev. William Doan Manross, celebrated his first and last Holy Communion. Fr. Manross came to the Reservation in 1897 and died there in 1912. His widow, Mrs. Martha Manross, returned in 1920 and has since served as social worker among the Indians with headquarters in the Mission House. At her son's first service of Holy Communion she was at the organ, and the new priest's brother, James H. Manross, served at the altar.

The new priest comes from a family of clergymen; his grandfather, the Rev. Dr. William Dexter Wilson, his father, and two uncles were priests of the Church.

Canon Raven of Liverpool is Unexpected Lecturer at Wellesley Conference

Dr. Thayer, Headmaster of St. Mark's, Southborough, Retires—
Other Items

The Living Church News Bureau/
Boston, June 28, 1930

CANON RAVEN OF LIVERPOOL CATHEDRAL spoke at the Wellesley Conference on Wednesday, within twenty-four hours of his arrival in this country. All fourth hour classes were postponed, every office was closed, and members of the conference hastened *en masse* to listen to the distinguished English Churchman whose books have already introduced him to very many. The Canon's message was a statement of certain outstanding secular facts: susceptibility of the masses to propaganda; world inter-relationships; industrialization; de-personalization of human relationships; evolution of general education into the specialized and technical education. Against these facts and their dangers he balanced the need for a vital religion, which, looking ahead to requirements daily becoming more insistent, can develop in its evangel that which is, perhaps, now unused and undeveloped—that which can give "a conception of God big enough to lift us out of our lesser loyalties" by a real knowledge of Jesus Christ. "We must put the Christian Church on a Christian basis," he said, "if we can hope to have a message for the world. If you can do this, you—who face the menace of the machine, as it exists in no other country in the world, with a certain freshness of outlook no longer ours, then in your hands lies the greatest responsibility ever held."

In listing the signs of the times, Canon Raven gave an illuminating paragraph or so to each. With respect to world inter-relationships, for instance, he said that the great argument against war is that all future wars will be civil wars; the time schedule has been so altered that we now live on one another's doorsteps. Touching upon the industrialization of the world, the comment was that the great problem for the coming age is so to harmonize all human life that it may become not competition but cooperative endeavor. The Canon's indictment of the machine age as a terrifying de-personalization of human relationships had as a climax an understanding evaluation of the younger generation, for, referring to machine-made standards of value that corrupt and debase the best things, the sympathies and sensibilities of human life, he said:

"I see the workings of the robot mind in it all and in all the conventions and rebellions of the younger generation. Their refusal of authority, their rebellion against the tenth commandment, against orthodoxy in statues and pictures, all evidence a protest against fixations—their flaming conviction that life is not static but dynamic, a revolt against a real and hideous peril to the soul of man—and more power to their elbow!"

Standards of value that put the person above the machine must be preserved. Unrest in England at least, Canon Raven thinks, is not against wages or hours, but is due to panic since the worker fears blind, implacable forces that cannot be controlled. This condition, he added, cannot be adjusted by externals; "we must change the minds of the people behind

the machine before it is too late, and recall to them that life is not after all a question of the multitude of things that men possess."

As for education, that gripping generalization that sometimes blinds the best, the Canon stated: "Our type of education is spreading and within a generation will become world wide; but remember that as education spreads it becomes very much more complex. Formerly, a man could obtain general culture by earnest study; now, a man to become a master must specialize in a very small field. There is real danger in this. I have no use for government by experts, even expert theologians. This narrowness is the penalty that a man pays nowadays for knowledge. There is peril for the future in this demand that education be technical and vocational, that we should aim at turning out expert robots or selenites at the expense of a citizen of our country and of the Kingdom of God."

Canon Raven was due to speak to the boys gathered in St. Paul's School, Concord, N. H., for a conference on the ministry as a life calling; but the fact that the ship on which he had passage from England was a day late obliged him to speed to Wellesley direct. From the Wellesley conference, the Canon proceeded to the Northfield conference. A generous share of his time will be given to Boston for he will preach in St. Paul's Cathedral at both morning and evening services on two Sundays: July 6th and 13th.

HEADMASTER OF ST. MARK'S,
SOUTHBOROUGH, RETIRES

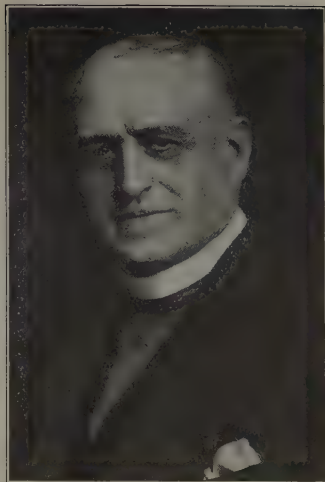
The recent sixty-fifth annual prize day at St. Mark's School, Southborough, had a touch of sadness since it marked the retirement of the Rev. Dr. William Greenough Thayer as headmaster after thirty-six administrative years. Bishop Lawrence, president of the board of trustees, presented in behalf of that body to Dr. and Mrs. Thayer a framed testimonial of gratitude. The Hon. George W. Wickersham, principal speaker of the day, touched upon the necessity for such institutions as St. Mark's to justify their existence in this day of democracy and added that, without doubt, in the future as in the past young gentlemen of education, trained in the right loyalties by this school, would willingly step into the service of state or nation.

The president of the alumni association, Arthur G. Choate of New York, announced in behalf of the association and the parents of pupils the contribution of a fund now amounting to \$267,725 which is to be known as the Rev. Dr. and Mrs. Thayer Fund as a symbol of the esteem and regard in which both are held. The fund is given to the school for a major development whose detail will be decided by the board of trustees together with Dr. and Mrs. Thayer.

Dr. Thayer called the day one of the happiest of his life and spoke felicitously of the committal of the school to Francis Parkman, and his belief that it would go on to even greater strength.

MISCELLANEOUS

The Rev. Albert M. Hilliker, warden of the Church Army Training School in Providence, R. I., preached in St. Paul's Cathedral last Sunday morning. In addition to his work with the Church Army, Mr. Hilliker has been on the staff of St. John's Pro-Cathedral, Providence.



BISHOP DIES

Rt. Rev. Sidney C. Partridge, D.D., late Bishop of West Missouri and sometime Bishop of Kyoto, who died in Kansas City, Mo., June 22d, at the age of 73. [See THE LIVING CHURCH of June 28th.]

Photo by Moore, Kansas City.

The Rt. Rev. Paul Jones was one of the speakers at the general convention of the Swedenborgian churches of the United States, held just a week ago in Boston. Bishop Jones spoke on Flexibility: Youth's Greatest Asset.

St. Paul's Mission, Lynnfield Center, is to have its own building, for land has been purchased and the house thereon is being adapted for Church purposes. The Rev. Dr. Charles F. Lancaster, rector of the Church of the Good Shepherd, Reading, is in charge of this mission which has always shown a devoted and progressive spirit. The mission of Lynnfield Center in its response to the call of missions has a record that is unique.

ETHEL M. ROBERTS.

HEAD OF GREEK CHURCH IN AMERICA RESIGNS

NEW YORK—Archbishop Alexander, head of the Greek Orthodox Church of North and South America for the past twelve years, announced his resignation from that office on Saturday, June 28th. He will return to Greece soon to take charge of the diocese of Thinois and Syros, becoming the first American citizen ever to head a diocese in that country.

Metropolitan Damaskinos, who arrived here last month as personal representative of the Patriarch of Constantinople, will become active head of the Church in America, pending the appointment of a successor to Archbishop Alexander.

NEW CHURCH TO BE OPENED AT ZEIGLER, ILL.

ZEIGLER, ILL.—The new St. Paul's Church at Zeigler, another recent gift to the diocese, is practically completed and will be opened for service in the next week or two. The erection of this building has been in charge of the general missionary, the Rev. Thomas G. C. McCalla, and is a most attractive and splendid piece of work.

Zeigler is a large mining community of English people, many of them belonging to the Church of England. They love the Church and are already working hard and enthusiastically for it in their homes here in America.

Summer Conference of Church Workers Opens Sessions at St. Alban's, Sycamore, Ill.

Bishop Stewart Leaves For Lambeth—Dean of Northeastern Convocation Honored

The Living Church News Bureau
Chicago, June 27, 1930

THE TWELFTH ANNUAL SUMMER CONFERENCE of Church workers of the middle west gets under way Monday at St. Alban's School, Sycamore, with a variety of subjects and problems listed for consideration. The modern home, youth, religious drama, and pageantry, and various phases of social service are among the topics listed on the completed program. The conference continues through July 11th.

A social service seminar, with leaders from various fields of social service, has been arranged as one of the features by

Dr. Lewis B. Franklin, vice-president and treasurer of the National Council, has courses on The Church's Program, and Our Common Life. A critical study of the Gospels is a course offered by the Rev. Prof. A. Haire Forster of the Western Theological Seminary. Miss Vera L. Noyes, supervisor of religious education, and Mrs. Cleon E. Bigler of Western Springs are directing the courses in religious education.

A special course for members of the Woman's Auxiliary is offered under direction of Miss Ruth Osgood of New York. Several diocesan organizations, including the Auxiliary, the Daughters of the King, Church Mission of Help, and others will have special one-day conferences.

BISHOP STEWART LEAVES

The new Bishop Coadjutor, the Rt. Rev. George Craig Stewart, D.D., left Chicago

vinity was conferred upon him by the Western Theological Seminary.

Dean Edwards has been a priest of the diocese for forty-nine years, representing his entire ministry. He has been president of the standing committee for nineteen years. He was ordained by Bishop McLaren and his first charge was St. Paul's, DeKalb. Parishes which he has held include: Holy Communion, Maywood; Church of Our Saviour, Chicago; and Church of the Holy Spirit, Lake Forest, from which he retired in 1922 and of which he remains rector emeritus.

The honorary degree of Doctor of Sacred Theology was conferred by the seminary on Bishop Stewart, and that of Doctor of Divinity upon Bishop Sturtevant of Fond du Lac, who delivered the commencement address.

THE REV. J. F. PLUMMER CELEBRATES

An event of interest recently was the twentieth anniversary celebration of the ordination of the Rev. John F. Plummer, rector of the Church of the Epiphany and superintendent of City Missions. On Trinity Sunday, Fr. Plummer celebrated the anniversary and Bishop Stewart was the special preacher at the 11 o'clock service.

A special thank offering has been taken amounting to approximately \$1,000 which is to go to eliminate the current indebtedness of the parish. This object was requested by Fr. Plummer in preference to any personal tribute.

As rector of the Epiphany, Fr. Plummer has for seven years carried on and developed a most important and difficult missionary project on the west side. By appointment of Bishop Anderson in 1924, he also had directed the activities of City Missions, which carries the Church to patients and inmates of some twenty charitable and public institutions of the city. In his sermon, Bishop Stewart paid high tribute to the work done by the rector of Epiphany.

DEAN GRANT DELIVERS BACCALAUREATE

"Have a faith and follow it," the Very Rev. Frederick C. Grant, D.D., dean of the Western Theological Seminary, told more than 1,500 students of Northwestern University in the baccalaureate sermon at commencement exercises last Sunday.

NEWS NOTES

Bishop Stewart confirmed a class of more than thirty at St. Edmunds Thursday night and a class of five at Trinity Church, Sunday morning. In both instances the churches were crowded.

The Rev. Dr. Stephen E. Keeler of St. Chrysostom's Church is preaching the centennial anniversary celebration sermon at St. Stephen's Church, Pittsfield, Mass., this Sunday. He formerly was rector of the parish.

The Rev. Dr. Norman O. Hutton is returning to his former parish, St. Chrysostom's, Chicago, as the special preacher Sunday in the absence of the rector, Dr. Keeler.

Prof. James Weber Linn of the University of Chicago delivered the address at the annual Poets' Memorial Service at St. Stephen's Church, the Rev. Irwin St. John Tucker, rector, last Sunday afternoon. This year's service was particularly in memory of Walt Whitman. A tree was dedicated to him and some of his poems, set to music, sung by the a capella choir of the University of Chicago.

ALL THE Sacraments are acts of prayer: that is too often forgotten when men discuss the married life. —R. Ellis Roberts.



JENNY LIND SHRINE

Chicago's memorial to the famed "Swedish Nightingale" has taken the form of a chapel in the new St. Ansarius' Church, Thorndale and Maplewood avenues. The chapel has recently been completed and dedicated to the memory of Jenny Lind in honor of the keen interest which she showed in the founding of the parish eighty years ago. She contributed a substantial sum to the erection of the first church and also gave the church an elaborately carved chalice which today is valued at several thousand dollars. The memorial was erected through the efforts of the Rev. William Tulberg, pastor of the church. Figures symbolical of the noted singer appear on the front of the chapel altar. [See THE LIVING CHURCH of June 21st.]

the Rev. Alfred Newbery. This program for this department follows:

July 1—Social Service and the Court, the Rev. John B. Hubbard.

July 2—Social Service and the Child, Mrs. E. E. Appleton.

July 3—Social Service and the Child, Supplementing the home, Deaconess Sargent, Chase House.

July 4—Social Service and the Physically Sick, Miss Ruth A. Pearce, St. Luke's Hospital.

July 5—Social Service and the Mentally Sick, Dr. F. J. Gerty, Chicago Psychopathic Hospital.

July 7—Social Service and the Physically Sick, Dr. Edna Foley.

July 8—Social Service and the Aged, Mrs. F. Q. Cook.

July 9—Social Service and the Youth, Miss E. K. Walther, Church Mission of Help.

July 10—Social Service and the Family, Joel D. Hunter, general superintendent, Chicago United Charities.

July 11—Social Service and the Bread Line, the Rev. David E. Gibson.

The Rev. Robert S. Chalmers of Baltimore is chaplain of the conference and will conduct sunset services. Dean Peter C. Lutkin of Northwestern University is to conduct the music courses. The Rev. Irwin St. John Tucker has charge of the courses in religious drama and pageantry. The Rev. Austin Pardue of Sioux City, Iowa, will direct discussions on youth.

today on the Broadway Limited, and tomorrow night will sail from New York aboard the *Mauretania*, for the Lambeth Conference. Bishop Stewart was accompanied by Mrs. Stewart, Mr. and Mrs. E. J. White, parishioners of St. Luke's, Evanston, and their two daughters, Constance and Dorothy White.

A group of Church people gathered at the train to bid farewell to the new Coadjutor.

Bishop Stewart's first week since his consecration has been a busy one. He has engaged in numerous conferences regarding diocesan affairs and also has been engaged in cleaning up affairs at St. Luke's. The Rev. John B. Hubbard, assistant on the staff at St. Luke's, will be in charge of the parish during the summer.

Bishop Griswold also left this week for his summer home at Richard's Landing, Ontario, to be there until early September.

HONOR DEAN EDWARDS

Nearly fifty years of service to the diocese of Chicago on the part of the Rev. John Herbert Edwards, president of the standing committee and dean of the northeastern convocation, were honored last week when the degree of Doctor of Di-

CHINESE PRIEST IS SLAIN FOR FAITH

Killed by Reds When He Refuses to Leave His Flock

NEW YORK—Word has only recently been received by the Department of Missions that the Rev. Fung Mei-ts'en, a priest of the district of Hankow, was murdered on April 22d, by communists outside the town of Chuho, where he has been in charge of the mission. He had served for ten years, and for much of that time conditions in Chuho have been unsettled, threatening, or dangerous. Late in 1927 the town was raided three times in a month, by three different bands of robbers.

The *Hankow Newsletter* says: "The Reds have been trying to take Chuho several times, for it is an inland city of commercial importance. On the 16th of April, the city was captured by the Reds, who have 800 rifles and 10,000 Red farmers carrying spears, to help them. The city self-protecting guard of 300 could not resist them.

"Half of the city was burned down and every house robbed. Most of the looting was done by women belonging to the Communist party. Several of the so-called 'landlords' and 'bad gentry' were shot. Two hundred people have been captured and the Rev. Mr. Fung is one of them. Mr. Fung's blind son and our primary school teacher, Mr. Penn, were arrested, but after long, long petition for mercy they were released. They reached Hankow in safety on the 22d. Mrs. Fung is still hiding in a small village, living in a country Christian's house and waiting for further news about Mr. Fung."

On Good Friday, after his capture, Mr. Fung wrote Bishop Roots that he was ready to die for his faith and that his heart was full of peace. Later came word that he had refused to leave his flock to save his life, standing up boldly when the clergyman was asked for, and had been wantonly killed, on Tuesday in Easter week.

He had three sons, one of whom is a student in St. Michael's School, Wuchang.

The Rev. Mr. Fung was born in 1879, baptized in 1907, attended All Saints' School for Catechists, Hankow, when Bishop Littell was in charge, served six years as a catechist, and then studied at the Divinity School when Dr. Ridgely was head. He was ordained deacon in 1920 and priest in 1921. After working in an out-station for a year, he was given charge of St. James' Church, Chuho, where he worked faithfully until his death. As catechist, deacon, and priest he served the Church for twenty years.

The Christians of Chuho took refuge in the church when the town was attacked on April 16th. In trying to protect them he was seized and carried away. Reports say that he was shot and his body thrown out in the marshes. It had not been recovered when the accounts were written.

A translation of the letter he wrote to Bishop Roots, referred to above, is as follows:

Chuho, Hupeh, April 18, 1930.

"My dear Bishop Roots:

"I write reverently to you at this time. I, Mei, was seized on the sixteenth day of this month by the county official of the Soviet government. The chairman of their executive committee said to me, 'Mei-ts'en, you are a preacher of the Gospel in the Sheng Kung Hui and therefore you are one of the corrupt gentry.' He would not

let me plead my cause. They have condemned me to be shot on the nineteenth.

"I, Mei, have perfect peace in my heart, but, Bishop, I want you to think of me as giving my life as a sacrifice for the sake of the Gospel. With regard to my aged father, and my wife, and my two younger sons, I ask that you take them under your special care and protection. As for the other things that I would like to tell you, I am not given an opportunity. This letter knocks at your door to ask after your welfare.

"Respectfully presented,
"(Signed) FUNG MEI-TS'EN."

HONOR FORMER RECTORS OF CHRIST CHURCH, PHILADELPHIA

PHILADELPHIA—Old Christ Church, the first of our churches to rise in Philadelphia during Colonial Days, was the scene of a simple, though impressive ceremony on Wednesday afternoon, June 25th, when its founders and twenty clergymen connected with its early history were honored by the dedication of tablets bearing their names.

The Rt. Rev. Francis M. Taitt, D.D., Bishop Coadjutor of Pennsylvania, officiated at the service. Thomas D. Smith, a vestryman and descendant of John Moore, a founder, drew aside the curtain over the founders' tablet, while Henry R. Robins, vestryman and descendant of Bishop William White, first Bishop of Pennsylvania, unveiled the tablet containing the names of the rectors.

The founders' stone, to the left of the altar, is surmounted by a cartouche of the seal of the diocese of London. It was as part of this diocese that Christ Church was chartered in 1695. Prominent in the seal are the bishop's mitre and crossed swords. The cartouche above the clergymen's tablet has the seal of the Society for the Propagation of the Gospel.

At the same time a tablet was unveiled to Henry Lentz Elder and his wife, benefactors of the church, who died about thirty years ago.

Charles Penrose Keith, a descendant of Sir William Keith, a British Colonial Governor of Pennsylvania, delivered an historical address on the Thirty Pioneers of

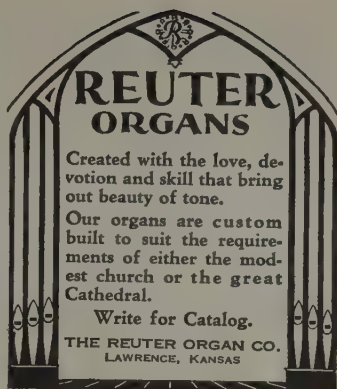
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Let the Hall Mark Be Your Guide

IF YOU ARE to be in Boston for the Tercentenary celebration during July and August, remember that the Episcopal City Mission at the Diocesan House, One Joy Street, Boston, near the State House on Beacon Hill, offers you the privileges of a service and information bureau.

On the first floor of the Diocesan House, you will find a large room with an attendant in charge who will gladly give you information about trips to historical spots, hotels, theaters, rooms, etc. There will be comfortable chairs and writing facilities. The room will serve as a meeting place for friends.

Let the Episcopal City Mission in Boston serve you.

Religious Liberty. Horace Wells Sellers spoke about conserving the architectural spirit of the church which, he explained, had been built in the fashion of London structures of the late seventeenth and early eighteenth centuries. The Rev. Louis C. Washburn, rector of the church, assisted in the service.

Names on the tablets form an important link in the early history of the colony founded by William Penn. On the rector's tablet are found the names of Henry Compton, Bishop of London, who chartered Christ Church under King Charles II, and Commissary Thomas Bray, who founded the church's valuable library and who established other congregations in the New World. There is also Richard Welton, rector from 1724-26, who was raised to the episcopacy in 1722; Thomas Clayton, first rector of the church; Richard Peters, who was active in the promotion of the colony, and Jacob Douche, who said the first prayer over the Continental Congress.

It was the Rt. Rev. William White, whose name appears last on the tablet, who, on July 4, 1776, erased the prayers for the King of England from the church's service books. The Rev. Dr. William T. Coombe, an early assistant rector, was later chaplain to King George. Dr. White also held the distinction of remaining Bishop of Pennsylvania for forty-nine years as well as rector of the church.

THE FARIBAULT COMMENCEMENTS

FARIBAULT, MINN.—Commencement week at Faribault opened with a beautiful service in the cathedral at 11 o'clock on Sunday, June 1st, attended by the whole student body of the three preparatory schools, and by a host of parents and friends. The choir was composed of St. Mary's girls. The senior class at Shattuck formed the guard of honor in the procession. A helpful and searching sermon was preached by the Rev. B. T. Kemerer of St. Paul's Church, Duluth. Evening Prayer was said at the school chapels of Shattuck and St. Mary's in the later afternoon and the early evening.

On Monday afternoon the commencement of St. James School was held on the campus of that school, with a large gathering of friends present. F. E. Jenkins, the headmaster, awarded prizes for excellent work in the various studies, and ten certificates of graduation were conferred by Bishop McElwain. The Rev. Don Frank Penn addressed the class in a most interesting way, and a friend of the school, Mr. Stanton of Chicago, gave some sound advice to all present.

On Tuesday occurred the commencement at St. Mary's Hall, preceded by a beautiful service in the chapel in the morning. The Rev. F. D. Tyner delivered a most inspiring address to the graduates, and Bishop McElwain conferred diplomas and crosses on twenty-five. That evening Shattuck School presented its commencement play, which was most amusing and exceptionally well acted.

Wednesday was graduates' day at both schools. At St. Mary's there was an early celebration of the Holy Communion, followed by a breakfast and business meeting; while at Shattuck, which was celebrating the seventieth anniversary of its founding, a splendid number of old Shads gathered at the alumni dinner in the evening presided over by Emerson Ward, who is president of the alumni association. Later that evening a reception was held in the armory.

On Thursday morning, opening with the chapel service, the Shattuck commencement took place. The Rev. John Walker Powell of the university faculty made a splendid presentation of The Right Place of Military Training in Education, and a most eloquent appeal for support of the fundamental principles for which our country stands. Bishop McElwain conferred diplomas on forty-five graduates, and the headmaster, Mr. Newhall, awarded the prizes. At the close of the program Mr. Sheffield, for the trustees, presented a purse of money to Mr. Newhall for use on the summer trip which he and Mrs. Newhall are taking. The headmaster has served for fourteen years in his present position, and these years have seen splendid growth in every department of the school's life.

LEXINGTON DIOCESAN SCHOOL FOR GIRLS CHANGES HANDS

VERSAILLES, KY.—Margaret Hall, the diocesan school for girls, has recently changed hands. The Rt. Rev. H. P. Almon Abbott, D.D., Bishop of Lexington, and the board of trustees have effected a sale of the entire property to the Order of St. Anne, Arlington Heights, Mass. The \$52,000 indebtedness on this school is now a thing of the past, and in consequence all the outstanding obligations of the diocese have been wiped out. The Order of St. Anne will open Margaret Hall as a first class boarding school for girls, carrying on the traditions of the past, in September, 1931. The Bishop of the diocese will be visitor of the school, and the rector of Versailles, where the school is situated, will be chaplain of the school.

CHURCHES MERGE IN ST. LOUIS TO FORM NEW PARISH

ST. LOUIS, MO.—The Church of the Holy Apostles, a new parish just organized in St. Louis, was formed by the merging of St. Luke's Mission and St. Timothy's Mission with the Church of St. Philip the Apostle.

Negotiations for this merger had been carried on over a period of three months, and the first service of the combined churches was held in St. Philip's Church on Sunday morning, June 15th, at eleven o'clock, with the Rev. Lee W. Heaton of Lexington, Mass., as the preacher.

Both St. Luke's and St. Timothy's Missions have been without a minister in charge for some time, and the present rector of St. Philip's, the Rev. Bradner J. Moore, has accepted a call to the missionary district of North Texas and left St. Louis July 1st.

The department of missions and Church extension of the diocese had given consent to the merger of the two missions, and St. Philip's parish deemed it expedient to go into the combine and move their location farther north.

The merging followed a survey begun early in March under the direction of Bishop Johnson and Bishop Coadjutor Scarlett, and will inaugurate the new diocesan policy of concentrating effort upon strategic points.

Each of the merging churches is to clear up any existing indebtedness, and the property of each is to be sold. The proceeds will be applied to the new Church of the Holy Apostles, which is to be a structure costing approximately \$150,000, with auditorium, parish plant, and rectory.

The merged parish will number about 500 members, 100 each coming from St.

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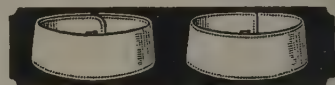
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Luke's and St. Timothy's, and the balance from St. Philip's.

The intention is to move the new church to the northwest part of the city, as there is no Episcopal church within a radius of five miles in that district. There is a probability of St. Alban's parish entering the combine, if the location selected is satisfactory to them.

The Rev. Mr. Heaton will be temporarily in charge of the new church until such time as a rector is called. Services will be held in St. Philip's Church until the new plant is built. It is hoped to have a resident rector in the fall.

CELEBRATES FIFTIETH ANNIVERSARY IN PRIESTHOOD

CINCINNATI—On Trinity Sunday the Rev. Dr. Joseph Dunkley Herron celebrated the fiftieth anniversary of his ordination to the priesthood. Dr. Herron has entered on the seventh year of his

and for about ten years was editor of the diocesan magazine, *The Church Messenger*. On Whitsunday Dr. Herroh was made one of the charter members of the newly formed section of Phi Beta Kappa at St. Stephen's College.

CLERGY CONFERENCE AT ORKNEY SPRINGS, VA.

ORKNEY SPRINGS, VA.—A most helpful and inspiring conference for clergy was held at the Shrine of the Transfiguration from June 16th to 28th. Representatives from five nearby dioceses were present.

The Rev. Dr. E. Clowes Chorley, historiographer of the Church, delivered a series of lectures on the Rise and Development of Ecclesiastical Parties in the American Church, during the first week.

At the conclusion of Dr. Chorley's lectures, a resolution was adopted by the conference, expressing its deep appreciation to Dr. Chorley for the personal interest shown, requesting Dr. Chorley to publish in book form these lectures so that they may be available to the whole Church.

The Rev. Dr. C. Breckenridge Wilmer, professor in the Theological department of the University of the South, lectured on The Holy Spirit, with especial reference to Church Unity.

During the second week of the conference, the first lecture period was taken in turn by the Rev. Dr. Arthur B. Kinsolving, of Baltimore, the Rt. Rev. Arthur C. Thomson, D.D., Bishop of Southern Virginia, and the Rev. Dr. Thomas D. Lewis, of Amherst, Va. Dr. Lewis' paper on Some Colonial Churches of Virginia supplemented Dr. Chorley's lectures.

The daily routine of the conference included an early celebration of the Holy Communion at 7:30, lectures from 9:30 to 10:30 and from 11:00 to 12:00, and a round table discussion after the twilight service which was held at sunset in the beautiful Shrine of the Transfiguration. The clergy were quartered in Peterkin and Gibson cottages, and took their meals together in the community hall. Much of the enjoyment of the conference was due to the delightful meals provided under the direction of Mrs. Woodward, the hostess to the conference.

NEW FREE BIBLE STUDY COURSE ANNOUNCED

WASHINGTON—A correspondence course in Bible Study dealing with the Acts of the Apostles will be inaugurated in the autumn under the auspices of the Society for the Home Study of Holy Scripture and Church History which has its headquarters at Washington Cathedral Library. Announcement of this course is made by the Rev. Dr. William S. Bishop, who has just finished conducting a course of studies in the Gospel according to St. John along the same method.

Those interested in taking this course of study, which is one of the most interesting of the educational activities centered in the cathedral library, are invited to write to Canon Joseph Fletcher, the librarian, who will be glad to send further information as to requirements. There is no charge for admission.

The Society for the Home Study of Holy Scripture and Church History, founded more than forty years ago by Miss Sarah F. Smiley, was one of the earliest correspondence schools of this type in the country and has functioned successfully for many years. There is no charge for the students.

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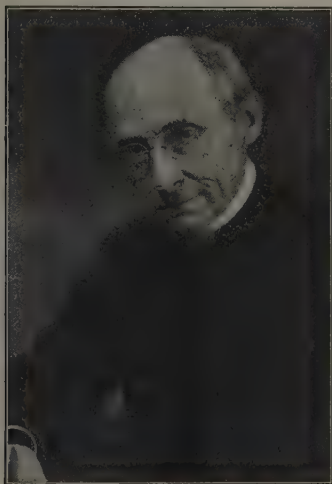
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CELEBRATES FIFTIETH ANNIVERSARY

The Rev. Dr. Joseph D. Herron, rector of Holy Trinity Church, Cincinnati, celebrated the fiftieth anniversary of his ordination to the priesthood on Trinity Sunday.

rectorship at the Church of the Holy Trinity, in the Madisonville district of Cincinnati. He was born in what is now a part of Cleveland, on November 4, 1853, and having received a scholarship because of his musical ability, went to St. Stephen's College in the fall of 1871 to play the organ in the college chapel. After a year in the preparatory class he entered the college the year following, graduating in 1876 and going to the General Theological Seminary that autumn.

During the next three years he sang in the choir of the Church of the Transfiguration, in New York, where he was ordained to the diaconate by Bishop Potter in 1879, and to the priesthood on Trinity Sunday, 1880. After three years spent as one of the curates in Trinity parish he was called to Trinity Church, Newcastle, Pa., where he had sung in the choir as a boy. Dr. Herron served this parish for fifteen years and then moved to Ohio where he has lived ever since, in Portsmouth and Cambridge before coming to Cincinnati. Practically the whole of these fifty years has been spent in active ministry, though for a few months before accepting the call to Madisonville, Dr. Herron had been placed on the Pension Fund list of beneficiaries. He has been registrar of the diocese since 1912 and one of the examining chaplains since 1910

The Warham Guild

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The Confraternity of the Blessed Sacrament (American Branch)

Objects: 1. The honor due to the Person of our Lord Jesus Christ in the Blessed Sacrament of His Body and Blood; 2. Mutual and special Intercession at the time of and in union with the Eucharistic Sacrifice; 3. The promotion of the Catholic and primitive law of receiving the Holy Communion fasting.

A leaflet is sent to each associate monthly containing intercessions for those objects and for other objects for which the prayers of the Confraternity may be asked. For further information concerning membership, address the

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SUMMER VOLUNTEER SERVICE IN FLORIDA

TALLAHASSEE, FLA.—For a number of years the gift of life committee of the Florida branch of the Woman's Auxiliary to the National Council, under the chairmanship of Mrs. William P. Cornell, has been seeking to develop an interest in summer volunteer service in the hearts of its students at the Florida State College for Women, in Tallahassee, and in its membership throughout the diocese. This summer the hopes of this committee have come to fruition and three splendid young college women are now serving in the mountain missions of Virginia and North Carolina. The travel expense of these summer volunteers is borne by the Woman's Auxiliary which also makes a small contribution to the personal expenses of its representatives. This fund—a purely voluntary one on the part of the parish and mission branches, for it was not included in the 1930 budget—was given with such joyous generosity that it is a proof of the response of our Church people to a truly worthwhile and impelling missionary project. It is hoped and expected that this phase of Auxiliary service will now become a regular and annual evidence of the consecration of the youth of the Church to her missionary enterprise.

The three young women who are giving parts of their summer vacations to this work this summer are: Miss Marguerita Cawthon, of Tallahassee, serving at Grace House, Dante, Va.; Miss Loralie Tait, of Jacksonville, serving with Deaconess Williams, at the mission house in Dante, Va.; and Miss Dorothy Wright, of Pensacola, who is working at the Appalachian School, at Penland, N. C.

It would hardly be fair to tell of the service that these three young women are giving to the Church today without speaking of their leader, Miss Hope Baskette, student worker at the Woman's College, through whose consecrated life and leadership these girls have gained a vision of the need of the world for Christ and of their share in the extension of His Kingdom.

C. B. S. ANNUAL MEETING IN BOSTON

BOSTON—The annual meeting of the Confraternity of the Blessed Sacrament was held on the Feast of Corpus Christi at the Church of the Advent, Boston, the parishes of St. John the Evangelist and All Saints', Dorchester, joining in the arrangements.

There was a solemn Mass at 11 with a procession of the Blessed Sacrament and Benediction. Fr. Oliver B. Dale, S.S.J.E., was celebrant, Fr. Arthur W. P. Wylie, curate of All Saints', deacon, and Fr. S. Atmore Caine, curate of the Church of the Advent, subdeacon. Advent ward entertained for luncheon members of the council and other priests at the University Club.

The meeting of the council was held after luncheon. Fr. William B. Stoskopf, rector of the Church of the Ascension, Chicago, and vice-superior general, presiding in the absence of Bishop Weller, enroute for Lambeth.

Reports showed a good condition. All the officers were reelected. A new ward, Holy Innocents of St. Peter's, Key West, Fla., was granted a permanent charter. Seven priests were added to the council. Later there was a general meeting of associates at the Church of the Advent

at which Fr. Stoskopf made an address.

In the evening at the Church of St. John the Evangelist, Solemn Vespers of the Blessed Sacrament was given. The preacher was Fr. Stoskopf.

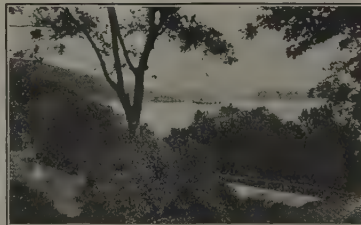
FOURFOLD CELEBRATION AT CHADWICKS, N. Y.

CHADWICKS, N. Y.—The Rt. Rev. Charles Fiske, D.D., Bishop of Central New York, delivered the sermon at the dedication service of four memorials in St. George's Memorial Church, on Sunday morning, June 15th, and the Rev. C. R. Allington, rector, was in charge of the service. A golden oak reredos, including some rebuilding of the altar, is a memorial to the late Rev. William V. D. Voorhees, who gave his entire ministry of twelve years to the parish. He died in February, 1928. A bronze tablet was erected over the baptismal font in memory of Mary Ann Wrigley who built St. George's Church as a memorial to her husband, George W. Chadwick, for whose family the community is named. Four candlelight electric fixtures were installed in the chancel, and a new litany book dedicated.

The service was also a fourfold celebration, it being the anniversary of Bishop Fiske's ordination into the ministry, also that of the Rev. Mr. Allington, also the late Rev. Mr. Voorhees. And on June 15th, 1890, St. George's Church was dedicated.

RECEIVES AWARDS FOR CHOIR SINGING IN MONTCLAIR, N. J.

MONTCLAIR, N. J.—Awards for excellence in choir singing were presented to several organizations from communities in northern New Jersey at the final auditions of the Music Contests League of New Jersey at Montclair High School on the evening of June 16th. Banners were received by the choir of the First Baptist (Piedmont Memorial) Church, Newark, a volunteer choir with paid soloists, directed by Miss Edna M. Mauli, and the junior choir of the First Methodist Church of Montclair, directed by Archer Ramsdell. A shield with silver medallion was presented to the choir of the Union Avenue Baptist Church, a volunteer choir, Norman MacFadden, director. The one men's and boys' choir that stood ready to enter the auditions was that of Trinity Church, Hoboken, directed by Paul W. Schlorff. This organization had on two previous occasions won a banner. This year decision was made, with the consent of the league, to wait until another year, when other men's and boys' choirs might also decide to enter.



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AMERICAN CHURCH MONTHLY

The Rev. Charles Carroll Edmunds, D.D., Editor

July, 1930 Vol. XXVIII, No. 1

EDITORIAL COMMENT

"Seekers or Messengers?"—A Very Sensible Thing—Worth Quoting and Worth Thinking About—Growth in Understanding—A Great Man and a Great People—Overseas—We Grow By Effort—Who Are the Greater Culprits?—The Slow Destruction of the Home—The Definition of Art.

THE STORY OF A RELIGIOUS COMMUNITY

By One of Its Founders.

CHURCH AND STATE IN THE BYZANTINE EMPIRE

Leontios S. Leontion

RICHARD ROLLE, HERMIT AND MYSTIC. PART I

Howard R. Patch

LIPPMANN'S HUMANISM

Carl E. Grammar

THE TINKERSVILLE MINISTERIAL ASSOCIATION DISCUSSES CHURCH UNITY

Hamilton Schuyler

A REMONSTRANCE

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CLOSE OF SUMMER CONFERENCE
IN ARIZONA

PRESCOTT, ARIZ.—The fifth annual vacation conference of Arizona was held as usual at Prescott, June 10th to 20th. Members of the faculty included: The Rt. Rev. Walter Mitchell, D.D., Bishop of Arizona; the Very Rev. E. S. Lane, dean of Trinity Pro-Cathedral, Phoenix; the Rev. Stephen C. Clark, Jr., Pasadena, Calif.; the Rev. W. E. Cox, Bisbee, Ariz.; the Very Rev. Harry Beal, D.D., Los Angeles; the Rev. F. G. Deis, of the National Council; Mrs. Brown, of Flagstaff, Ariz.; and Walter MacPherson, field secretary of the Brotherhood of St. Andrew. The Rev. Mr. Cox was president of the school, and the Rev. Mr. Clark chaplain.

A note of interest was the composition of songs suitable for the occasion by the Misses Mary Onstott and Brown, of Phoenix and Flagstaff; the former is also to be credited with the writing and execution of a most inspiring pageant entitled The Way, an allegory of the pilgrimage along the road of life, showing the help to be obtained from the Church after science and philosophy have failed to reveal the true way.

The commencement exercises, which were in the capable hands of the dean of Trinity Cathedral, were notable for the ingenious awarding of degrees, with paper hoods suitably adorned.

Thus ended a very happy conference, all leaving Prescott with the hope that next year will find the Church in Arizona in possession of this perfect summer camp with an ever growing attendance at its gatherings.

PORCH SERVICES AT ASCENSION
CHURCH, NEW YORK

NEW YORK—A series of porch services twice a day at 12:15 p.m. and 7 p.m. has been inaugurated by the Rev. Frank Cox, rector of Ascension Memorial Church. The minister is Ted Dorsey, who is a student in the Berkeley Divinity School, New Haven, Conn. At the age of 17 Mr. Dorsey enlisted for the World War and served twenty-eight months. On his return he worked at the Pimlico race tracks. Next he went to the Orient as a sailor. He jumped ship in Manila, where he had boxed as a headline attraction under the name of Teddy Burns. He was graduated from the University of Virginia. He later came to New York as the youngest hotel manager in the city. Mr. Dorsey credits his conversion to a former Broadway star. Ever since he has devoted his time to preaching in prisons, missions, and churches. He expects to be ordained next year.

NEW CHURCH DEDICATED AT
MARION, ILL.

MARION, ILL.—The new St. James' Memorial Church at Marion was dedicated by Bishop White on the First Sunday after Trinity. This marks the completion of the first piece of property the Church owns in the county seat of Williamson County. For eight or nine years the congregation has been carrying on with services held in private homes or in rented buildings. This time is now over. Through the gift of a modest sum of money from a friend, the Bishop has been able to put up a most attractive building. The work has been superintended by the priest-in-charge, the Rev. Simeon H. Williams, who lives at Carbondale, and he has constructed one of the most attractive buildings to be found in the diocese.

The building is all wood, very substantially put together, with three-ply stucco on the outside, and inside walls and ceiling are paneled. There is no plaster in the building. Water and sewer have been put in and, of course, electric lights and other conveniences and necessities. Most attractive furniture fills the inside of the building and a beautiful carpet covers the entire chancel and the center aisle of the building. On the property a beautiful bell weighing some 2,000 pounds has been erected and its tones go out through the entire town calling the people to service. The Bishop is confidently expecting a rapid growth in the membership and work of this congregation now that it is so splendidly equipped for services.

SUMMER SCHOOL FOR CHURCH
WORKERS IN MINNESOTA

FRONTENAC, MINN.—The annual conference for Church workers in Minnesota was held June 22d to 28th, inclusive. The headquarters of the school was at Frontenac Inn, which is located on one of the loveliest spots of the Upper Mississippi Valley on Lake Pepin. The devotional services were held in Christ Church.

Courses in the school and their leaders were:

Round Table Conferences for the Clergy, led by the Rev. H. H. Lumpkin of Madison, Wis.; The Romance of the Church's Mission, the Rev. Frederick P. Houghton, Lancaster, Pa.; Expressing Our Christian Faith, the Rev. Albert L. Murray, Minneapolis; The Young People and the Church, the Rev. Charles B. Scovil, Minneapolis; and The World Mission of the Church, Mrs. John Flockhart, educational secretary of the diocese of Iowa.

The Rev. Douglas Atwill of St. Paul acted as chaplain, and the evening programs were in charge of E. R. Coppage, executive secretary of the diocese.

The Rt. Rev. F. A. McElwain, D.D., Bishop of Minnesota, was honorary dean of the school.

DENVER PRIEST OBSERVES
FIFTY-SIXTH ANNIVERSARY

DENVER, COLO.—On Tuesday, June 24th, the Rev. Charles H. Marshall, rector emeritus of St. Barnabas' Church, Denver, celebrated the fifty-sixth anniversary of his ordination to the priesthood. He will be 81 years old next November.

The Rev. Mr. Marshall is recovering from a severe illness, and no large celebration was staged at St. Barnabas' Church where he occupied the pulpit for more than a quarter-century. Prayers for him were said at the church on Tuesday morning. Old friends who called at his home to offer congratulations found him, as usual, in his flower garden, where he cultivates rare and special varieties of flowers and plants from all over the world.

INTERNATIONAL WINDOW
UNVEILED AT AMSTERDAM

AMSTERDAM—On Sunday, June 8th, at the morning service, a stained glass window was presented to Christ Church (English chaplaincy), Amsterdam, by American friends. The subscriptions came from many states. The subject of the window is our Lord speaking to people of different nations, and the idea of the window is international good-will.

The window was unveiled by Mrs. Diekema, wife of the American Minister at The Hague. The preacher was the Rt. Rev. N. S. Thomas, D.D., Bishop of American churches in Europe. The service was conducted by the chaplain, the Rev. W. W. Lucas.

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Episcopal	55	93	Offering 451
Methodist	34	70	Offering 549
Presbyterian	93	127	Offering 72
Reformed	29	123	Offering 241
United Methodist	8	47	Offering 72
United Brethren	21		Offering 476
United Church of Christ	278	14	Offering 93
United Methodist	450	Lecture Notes	Offering 43

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CONFERENCES AT CAMP WEED, FLA.

BEACON BEACH, FLA.—Camp Weed, the conference ground of the diocese of Florida, was the scene of the Young People's Service League annual conference. One hundred and three young people with their leaders were encamped and enjoyed days of study, inspiration, and recreation on beautiful St. Andrew's Bay. The conference closed on June 27th and was followed by the annual convention of the league which was in session over the week end. The Bishop of the diocese is director of the camp.

From July 1st to 10th an adult conference is being held at Camp Weed, under the direction of the Rev. Ambler M. Blackford, and from July 14th to 24th a junior boys' camp will be directed by the Rev. William S. Stoney. This is the first year that gatherings of this character have been attempted in the diocese.

CORPUS CHRISTI IN DENVER, COLO.

DENVER, COLO.—For some years Corpus Christi has been observed in Denver with a joint service at one parish church, which clergy and parishoners from other churches can attend; reserving individual observance for the following Sunday. This year the joint service, on the feast, was held at Emmanuel Church, Denver.

The celebrant was the Rev. Earle Mad-dux, who had been ordained only four days earlier; this was his first Mass. Others taking part were the Rev. J. W. Hudston, deacon; the Rev. William L. Hogg, subdeacon; the Rev. G. A. C. Lehman, assistant to the celebrant; the Rev. Neil Stanley, master of ceremonies; the Rev. H. E. Rahming, and the Rev. William L. Baker.

The service was followed by luncheon, and a conference, at which papers were read. The Rev. H. E. Rahming spoke on An Appraisal of the Present Situation among Anglicans; the Rev. G. A. C. Lehman on Persuading People to love the Eucharist; and the Rev. William L. Baker on Methods of Commending Eucharistic Teaching.

BANDITRY IN CHINA

NEW YORK—More news of trouble and danger from "bandits or communists or whatever name they go by" is recorded in the March-April issue of the *Anking Newsletter*. Mrs. Craighill describes the second evacuation of her family from Nanchang. Besides the interruption to the work and the serious inconvenience, there is the tragic and pathetic suffering of the Chinese people. Some of the foreign staff of the China Inland Mission have had really desperate experiences.

One of the Sisters at St. Lioba's Mission, Wuhu, writes: "A little boy under ten years old, one of our Chinese neighbors, was carried off by bandits, who demanded thousands of dollars as ransom. After about two weeks he was captured from the bandits by soldiers who restored him to the family for \$500. As far as we have heard, he was treated fairly kindly, though with scant measure of food. There was great rejoicing on his return, with many thousands of fire crackers."

Banditry is by no means the only subject of the *Newsletter*, however. It must be remembered that worship and religious education and social service are all going forward.

† Necrology †

"May they rest in peace, and may
light perpetual shine upon them."

THOMAS HANSEN

KENOSHA, WIS.—Thomas Hansen of this city died on Trinity Sunday, at the Kenosha Hospital, at the age of 76. A native of Denmark, Mr. Hansen came to the United States at an early age. Brought up a Danish Lutheran he was confirmed at St. Matthew's Church, Kenosha, forty years ago and had been an earnest and devout communicant of the Church ever since, serving on the vestry and as delegate to the annual council of Milwaukee. His attendance at the early service was constant and unflinching.

Mr. Hansen personally supervised the erection of St. Andrew's Mission when the latter was erected on the west side of Kenosha, during the rectorship of the Rev. Fred Ingley some fifteen years ago.

He is survived by three sons, Alwin T., John Mark, and Elmer J., and by one daughter, Edith M. Ingley, the wife of the Bishop Coadjutor of Colorado.

Funeral services were held at St. Matthew's Church June 17th, being conducted by his son-in-law, the Rt. Rev. Fred Ingley, S.T.D., Bishop Coadjutor of Colorado, and the Rev. Kenneth D. Martin, rector of the parish.

MRS. ANSON PHELPS STOKES

BOSTON—Mrs. Anson Phelps Stokes, philanthropist and mother of the Rev. Dr. Anson Phelps Stokes, canon of Washington Cathedral, died in her sleep after an attack of heart disease on Saturday, June 28th. She was 83 years of age. Funeral services were held in St. Stephen's Church, Ridgefield, Conn., on June 30th.

Born in New York, Mrs. Stokes was married in 1865 to her second cousin, Anson Phelps Stokes, member of the banking firm of Phelps, Stokes & Co. Like her husband, Mrs. Stokes was interested in many charities and philanthropies. She founded on Staten Island the Grace Home for Children, which she supported for years.

She is survived by four sons, five daughters, and fifteen grandchildren. Isaac Newton Phelps Stokes, her eldest son, is a distinguished architect. Her other sons are James G. Phelps Stokes, formerly well known for his work with the Socialist Party; the Rev. Dr. Anson Phelps Stokes; and Harold Phelps Stokes, of the editorial staff of the *New York Times*.

NEED OF CHURCH IN MANILA

NEW YORK—The present old buildings of St. Stephen's Chinese Mission in Manila provide for 250 pupils at the outside limit, and the school has about 370. Worse still is the need of a new church, for the present one, long since outgrown, holds about 140 and should have room for 500.

The mission now owns new property, long awaited, and the Chinese community is to erect a new school as a memorial to the late Mrs. Hobart Studley, who worked there for nearly thirty years. The Rev. Hobart Studley is priest-in-charge of the mission. The new church is one of the advance work projects and one of the longest standing of present needs.

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NEWS IN BRIEF

ARIZONA—As a further addition to the beautiful church given by members of the Clark family, three windows are now to be installed in the chancel to the memory of the late Senator W. A. Clark. A rose window will be placed over the altar, and a gothic window on either side. These windows are to be executed by James Powell and Sons of London, England. These windows are given by the family of the deceased senator and will add greatly to the beauty of the church as well as be a lasting memorial to one who has done so much for this interesting copper mining town. After the installation of these windows it is the hope of the vicar, the Rev. D. John Williams, that the church will be consecrated.

BETHLEHEM—The Bishop and Executive Council of Bethlehem met on June 20th to elect officers and heads of the different departments for the coming year. The Bishop has taken his family to Cape Cod where they will spend the summer as they did last year. He is going on to the Lambeth Conference for four weeks and then will rejoin his family at the Cape. —The Rev. James B. Ware of St. James' Church, Drifton, was very ill with typhoid fever, but is now practically well again, in which fact the whole diocese rejoices. —The Very Rev. D. Wilnot Gateson of the Pro-Cathedral, Bethlehem, and chaplain of Lehigh University, preached the baccalaureate sermon to the graduating class of 1930.

CENTRAL NEW YORK—The clergy and candidates for Holy Orders in the diocese are to be guests of Bishop Fiske at a quiet day in St. James' Church, Skaneateles, Monday, September 29th, the feast of St. Michael and All Angels. Bishop Fiske will be the celebrant at Holy Communion at 10:00 o'clock. During the day three addresses will be given by the Bishop Coadjutor of Western New York, and luncheon will be served at noon. St. Michael and All Angels' Day is the fifteenth anniversary of Bishop Fiske's consecration to the episcopate. —As a result of the campaign of Personal Evangelism carried on in Rome, N. Y., during the winter, an unusually large class was presented to Bishop Fiske in Zion Church, Rome, on Trinity Sunday. There were seventy-five in the class. All of them had been under instruction for three months, and had been well and truly tried and tested so that this confirmation came after they had shown themselves in earnest and faithful.

CENTRAL NEW YORK—The Utica Clerical Union held its annual outing at the Cedar Lake Masonic Club on Thursday, June 19th, with luncheon and general outdoor recreation. At the election of officers, the Rev. D. C. White, rector of Calvary Church, Utica, was elected president; the Rev. C. R. Allington, rector of St. George's Church, Chadwicks, secretary-treasurer. Bishop Fiske, Bishop Coley, and Archdeacon Jaynes were among the guests.

EAU CLAIRE—The Rev. Guy D. Christian, rector of St. Katharine's Church, Owen, has been appointed examining chaplain of the diocese to fill the vacancy caused by the removal of the Rev. Herbert Purchase.

GEORGIA—The Rt. Rev. F. F. Reese, D.D., Bishop of Georgia and rector of Trinity Church, Portsmouth, Va., from 1885-1890, preached the anniversary sermon at Trinity Church, on Trinity Sunday, June 15th, it being the 168th anniversary of the founding of the parish.

HARRISBURG—On Trinity Sunday, in Emmanuel Chapel, Mont Alto, the Rev. A. A. Hughes blessed a handsome pair of heavy brass altar vases given by Mrs. Eleanor C. Boy, as a memorial to her son, T. Edgar Boy, who died at Mont Alto Sanatorium on February 19, 1930, and whose remains are interred in Emmanuel churchyard. —Presentation of a handsome silk American flag was made to St. Mark's Church, Northumberland, the Rev. Herbert Connop, vicar, at the evening service on June 15th. The presentation was made by Gen. Charles M. Clement of Sunbury, in behalf of Mr. and Mrs. W. P. Leisenning of Northumberland, who gave the flag in memory of their son, Lieut. Frank Sheppard Leisenning. The American Legion of Northumberland was represented at the service. —Improvements costing \$7,500 are under way at St. James', Muncy, the Rev. Squire Scofield, rector. A new transept is in course of erection, the church is being redecorated, and a new lighting system installed. New furnishings are to be provided for the altar and sanctuary, and other improvements.

LEXINGTON—The payments on the Church's program for the first six months of 1930 constitute a record in the diocese. Out of thirty-one parishes and missions contributing, twenty-six have given 100 per cent and more of their proportionate quota to July 1st.

MICHIGAN—On May 25th the Rev. W. R. Blachford, minister-in-charge of St. John's Church, Wayne, completed forty-five years in Holy Orders. He was ordained deacon in St. George's Church, Guelph, Ont., by Bishop Hamilton, and priest fifteen months later by the same Bishop.

MINNESOTA—The Rev. Paul Stevens Kramer, for three years instructor in New Testament Greek and Exegesis, Seabury Divinity School, has been made a full professor. —Miss Mabel Lee Cooper, secretary in charge of leadership training at Church headquarters under the department of religious education, held three most successful conferences with leaders of young people and Church school teachers and officers June 14th, 15th, and 16th, in Minneapolis, closing with a splendid address on Adjusting the Teacher to the New Ideals of Religious Education, at a supper meeting held in St. Mark's parish house, Minneapolis.

MONTANA—The Rev. Allen C. Prescott celebrated the forty-fifth anniversary of his ordination on Trinity Sunday by celebrating the

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NEWARK—On June 21st Bishop Stearly sailed on the S.S. *Minnetonka* for England, where he will attend the Lambeth Conference. —A course entitled *The Social Gospel* was given by the Rev. Canon Donald MacAdie, executive secretary of the diocesan department of social service, during the week of June 22d at the Ocean City, Md., summer school. —St. Andrew's parish, South Orange, feels great regret because of the fact that the Rt. Rev. Paul Jones and his wife and family are about to move from the parish. Bishop Jones is soon to assume charge of religious work at Antioch College.—On all Sundays in July but the first one, and throughout August, the Rev. Alfred W. Price will conduct the service at St. Andrew's Church, South Orange. On July 6th the Rev. George W. Dawson, rector of Holy Trinity Church, West Orange, had charge of the service.

NEW MEXICO—Bishop Howden sailed on July 2d to attend the Lambeth Conference. The Rev. F. B. Howden, Jr., of St. Andrew's, Roswell, son of the Bishop, accompanied his father.—The Rev. C. H. Horner of St. Clement's, El Paso, Tex., will spend two months this summer in New York where he will be in charge of Grace Church in which he was formerly curate.—The Rev. Dr. R. R. Calvin of the Church of the Good Shepherd, Silver City, will be in charge of St. John's Cathedral, Albuquerque, during the month of July. For the last three months the Rev. Thomas B. McClement of Tucumcari has been locum tenens at the cathedral during the absence of Dean O'Malley, who is in the Orient recuperating from a breakdown.

OHIO—On Sunday, June 29th, in Trinity Church, the rector, the Rev. Cedric Charles Bentley, formally inducted into office, the two new assistants, the Rev. John R. Pattie and the Rev. T. L. Rynder. The growth of the parish has made necessary the addition of more clerical members to the parish staff, which now numbers four since the Rev. E. F. Talmadge, the rector emeritus, has an active and important part in the work of the parish.

PITTSBURGH—The Rev. Mr. and Mrs. William Porkess of St. Stephen's Church, Wilkinsburg, will sail on July 17th on the *Bremen* for Europe, going direct to Bremen, Germany, thence to Berlin and from there to Oberammergau for the Passion Play. They also expect to visit Munich, Nuremberg, and Bayreuth. Their schedule includes cities along the Rhine, also Belgium and Holland. They will also visit Dr. Porkess' native home town, Grimby. Any mail may be addressed to Strand Palace Hotel, The Strand, London, W. C. 2, England, up to and including August 18th.—A new senior chapter of the Brotherhood of St. Andrew has been formed in St. Stephen's Church, Wilkinsburg.

SOUTHERN VIRGINIA—Among the clergy from Southern Virginia who will spend the summer in Europe are the Rev. Dr. H. H. Covington of St. Paul's, Norfolk; the Rev. H. Dobson Peacock of Christ Church, Norfolk; and the Rev. William Brayslaw of Christ Church, Smithfield.—Miss Mildred Edmunds of Dabney Community House in Pittsylvania County, and Miss L. Annie Hankins of Phoebe Ann Community House, in Halifax County, have recently been made U. T. O. workers.—Mrs. Walter Ruan of Petersburg, Va., is engaged as a diocesan rural worker for the Woman's Auxiliary and the diocesan board of religious education. Mrs. Ruan will organize and train Auxiliary and Church School workers in parishes where she is needed.—The diocesan Camp Robert Hunt is full and overflowing with a long waiting list of those who wish to enter. There is a five-week session for boys, followed by a five-week session for girls. E. V. Brush, Jr., is camp director.

SPRINGFIELD—The Rev. T. G. C. McCalla of Centralia, general missionary of the diocese, and the Rev. S. H. Williams of Carbondale are expecting to represent the diocese at the Madison Summer School for Rural Workers early in July. A number of boys are going from several parishes over the diocese to Camp Houghtelling this summer, and there are a number of other people who are going to the Racine Conference.

SPRINGFIELD—The Rev. W. H. Tomlins, a retired priest of the diocese, living in Granite City, celebrated the fifty-third anniversary of his ordination to the priesthood on June 24th.

WESTERN NEW YORK—A fire of mysterious origin broke out in the tower of Trinity Church, Geneva. The loss sustained both by fire and water amounted to several thousand dollars, including the damage to the echo organ in the tower balcony. The loss was fully covered by insurance, and the damage

done has been repaired.—The seniors of the Buffalo Local Assembly held a meeting recently at St. Jude's Church, Buffalo, which was attended by forty-eight members, including several of the city clergy. Dinner was served by the women of the parish, and the election of officers followed for the year. The officers elected at this meeting were installed by Bishop Davis at Grace Church, Lockport, when the annual meeting of the assembly was held. The address at St. Jude's was made by a prominent member of the Buffalo Local Assembly, W. C. Franchot, whose talk was upon Russia, and was based upon a visit which he had made to that country some time ago.

—The Rev. Dr. Charles R. Allison of Trinity Church, Warsaw, had a signal honor conferred upon him at the close of the conference on Rural Evangelism held for the Church Army at St. Barnabas' House, Gibsonsia, Pa. Dr. Allison was received into membership and given all rights and privileges in the Church Army. The decoration was bestowed by Captain Davey of London headquarters, and the Bishop of Pittsburgh gave his blessing.—The annual picnic and outing of the Girls' Friendly Society of the diocese was held at the Holiday House on Conesus Lake, June 28th and 29th, for all the branches in the diocese, and it is expected that the girls will arrive Saturday afternoon. Conferences and fellowship meetings with service on Sunday morning will occupy the time.

WESTERN NEW YORK—The Church of St. Luke at Jamestown is being enriched by the erection in the chancel of three memorial stained glass windows. The center window, having for its subject, Christ in Glory, is given by Mrs. P. K. Shankland in memory of her father, the Rev. Levi Warren Norton, first rector of the parish. On the right is the window given by Mrs. Edgar Pierpont Putnam in memory of her husband, and represents St. John. On the left is the window given by Mrs. John W. Minturn and Frank E. Gifford, in memory of Josephine Fenton Gifford, mother and wife of the donors, the subject being St. Luke.

WESTERN MICHIGAN—The summer conference is proving a great success and 145 full time registrations have been made. With occasional visitors, more than 200 persons have been present at some time during the week.

WEST MISSOURI—On June 5th Bishop Wise of Kansas made a visitation to Trinity Church, Marshall. A dinner was given to him at the Goodwin Hotel in the evening, attended by forty persons. At 8:00 p.m., he confirmed a class of five young people and six adults, and addressed a large congregation.

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